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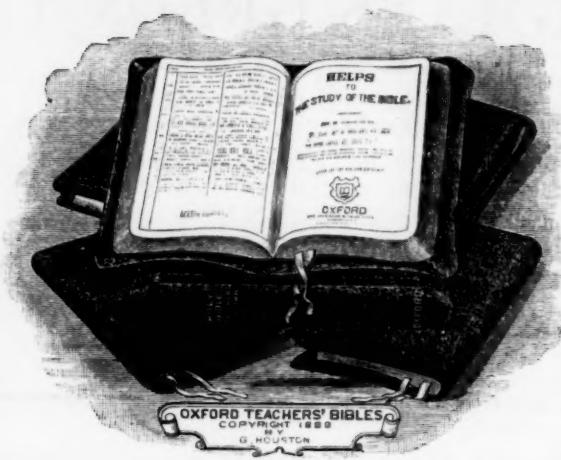
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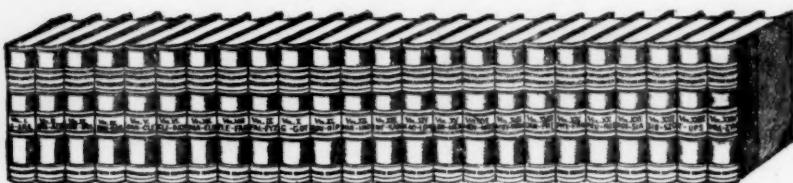
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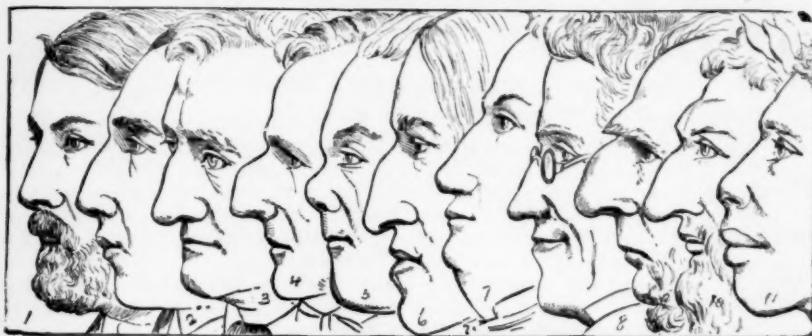
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FORMING VOLUME LV

OCTOBER—1889

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Edited and Published by the Rev. Henry Mason Baum

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IN

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## Revelation and Discovery.

ANY attempt at the interpretation of the Bible presupposes some theory of Inspiration and of Revelation. The theory may be assumed—even unconsciously assumed—or it may be formally stated. But it is there; and it not only underlies the interpretation and exposition we may give, whether to the Bible as a whole—to any one special Book of the Bible—or to any particular passage in that Book. And it will often happen that two widely different and even contradictory statements of the doctrine which is believed to be contained in the passage, will be found to have taken this difference and grown to this wide diversity simply and solely from a difference in the theories of Inspiration and Revelation, with which the two interpretations took their start in this work.

We shall best accomplish our object, I think, here as elsewhere, when we have the same object in view—clearness in the conception of our subject—by approaching it in the way of *abscissio finitimi*. And this process implies at the beginning and as its starting point, a complete division of the whole into co-ordinate parts.

The contents of the mind which we may call knowledge, ideas, thoughts, opinions, etc., may be divided, for our present purpose, into four parts: (1) the idea of individual objects; and the second, which has three sub-divisions, (*a*) Revelation; (*b*) Discovery; (*c*) Tradition.

Ideas of the first class, as I have explained in a former paper, are made by the mind itself. It derives the elements of those ideas from the real objects around us, and the

mind within us, and puts them together into complex ideas of things, under rules and influences that we need not now consider. Ideas of this class are expressed by a single term—a word—which is a noun, the name of the thing, or of the class to which the thing belongs.

But when we come to sentences, nouns with verbs showing a relation between the things, we enter upon the second class, which I have subdivided into the three parts: Revelation, Discovery, and Tradition.

When the verb is "is" or simply the verb "to be," the judgment or affirmation need not express anything more than a relation between subject and the predicate, the knowledge of which is gained in the act of observation, by which we cognised the subject; thus, I say "this paper is white." I see, not its whiteness, as is commonly said, but the paper which is white, and it must be white or of some color, or I could not see it at all. Hence, if I see it I can affirm it to be of the color it has when I see it. And were it not of that color at the moment it would not be that paper; though, of course, the color may change the next instant. So of the mind. I may say, "I perceive," which is equivalent to I am perceiving, or "the mind" which I call I "is perceiving." If it were not perceiving something, or engaged in some other act, as reasoning, remembering, etc., I could not (such is the limitation of my powers of acquiring the elements of knowledge—elementary ideas), I could not, I say, perceive or be conscious of the mind or of myself. Hence, the copula in this case also is implied; or, if one likes the form of expression better, he may say, it is given in the very act of cognition, in such a way and to such an extent that the act could not take place without it.

This is but the famous *dictum* of Descartes *cogito, ergo sum*. But it is certainly as old as S. Augustine, for he says even if I err I am "*Si enim fallor, Sum*" [*De Civit. Dei*, xi, cap. 26]. And he adds, even "if I err in that which I think I know beyond all doubt I do not err in this that I know that I am," and that I am thinking or doubting.

But the moment we go beyond this, we imply an element that is not given in actual observation, and which,

therefore, implies something of metaphysics—some theory of knowledge.

For example, I say "I lift this paper." The objects—the I and the paper—are matters of observations; but how about the verb "lift?" I am conscious of self or the I, and I see the paper, and see it, too, in the state of rising. I see it "white" and "rising." But how about the *active* verb, the lifting? Do I lift the paper—or does the paper rise, and raise my hand with it? I am conscious, we will suppose, of the effort to raise my hand and to lift the paper; but the connection between the mind and the brain, or the nerves, or the muscles, the hand, in short, is what I have not immediately cognised. It must be, as I think, to me and to us all, as colors are to the blind, or sounds to the deaf. They may have abundant evidence of the existence of colored and sonorous objects, of reason to believe in their reality; but they have no faculty, or sense organ, or other means to see them and know them immediately and at first hand. How then? It is the result of reasoning. I may reason from the nature of self, and of the paper, that if the two move in connection, so that the one or the other must be the cause of the motion; it must be I and not the paper that moves the one the other. I move the paper, and it is not the paper that forces my hand upward from the table on which it was lying.

Or, again, out of my window I see a horse and a cart moving conjointly in a certain direction. On the sidewalk, just beyond, I see a man and a wheelbarrow, moving, both of them, in the same direction. From my knowledge of the nature of the four objects I have no hesitation in saying that "the horse *draws* the cart and the man *pushes* the wheelbarrow"—although the barrow goes before the man as the horse does before the cart. Such affirmations may be called, if we choose to do so, *a priori* judgments or the matter of *a priori* knowledge, or—which would be more exact and precise still—the *a priori* element of our knowledge.

But in the vast majority of cases the affirmation—that is the use of the verb—is based on an induction of facts

or instances; and the history of knowledge is full of the instances in which the effect has been mistaken for the cause, and *vice-versa*, and the element or portion of our knowledge that comes from this source or process—we may call, for sake of a name, the *à posteriori* knowledge.

But let us pass to the subject more immediately before us: Revelation, Discovery, and Tradition, and their relations to each other.

It will be convenient to take up these topics in an order the inverse of that in which I have stated them above.

By Tradition I mean, in this connection, that which we receive from others by way of instruction, and take on their authority. Besides, what we take consciously and avowedly from others, by way of instruction, we have taken a large share of the knowledge we have, and the opinions we hold, from others unconsciously. It is embedded in the phrases we learn in our childhood, and in the language we continue to use. We continue to say, "the sun rises," but no scientific man believes it. We may think it is natural enough for those of us who have the use of our eyes to speak thus; but the fact is, the blind use the same form of expression. They say, "the sun rises;" and the words when used by them imply the same fact as when used by us. We continue to say, "heat *comes* from the sun" while modern philosophy says that "heat is only a mode of motion," and cannot be properly said to "*come*" or to "*go*" anywhere.

Most of what we learn from others, and take consciously and intentionally, or unconsciously and without consideration or hesitation, is doubtless true, if we regard the total amount, rather than fix our minds on the comparatively few propositions that we first question and finally come to find doubtful at least, if not absolutely untrue.

The characteristic of this part of knowledge is that we receive it from others, and take it on their authority.

Under the term Discovery, I have included that the characteristic of which is that we find it out for ourselves, and accept and hold it because we believe or know it

to be true from the result of our mental acts in discovering or investigating it.

Discovery may be of facts, or of principles and laws, by simple observation or by induction and generalisation. I do not know, for example, whether the flowers on the table yonder are natural or artificial. I take hold of them, or smell of them, and find by either touch or odor, that they are artificial. It is a discovery of what I did not know before, and in a sense, every act of sense-perception, as well as every act of consciousness, is a discovery, but we seldom speak of it as a discovery unless there has been some question about it and some desire to know which led us to make the effort that resulted in our newly-acquired knowledge.

But for the most part what we call Discovery is the result of processes of reasoning and often of long continued investigation of facts. And it may be in either the *à priori* method or in the *à posteriori*.

All pure mathematics is in the *à priori* method; and so also must be the fundamental laws of logic or of reasoning.

In the course of my investigations into the nature of numbers, I find that the product of the sum and the difference of two numbers must always be the difference of their squares—the difference between the consecutive squares as 4, 9, 16, etc., must be an increasing difference; and, moreover, that increase must always—everywhere, on all occasions, and for all persons—be the constant sum of two, that the rate of increase of any sum made up of two numbers, connected by a plus sign, only one of which is variable is the same as that of the variable itself. So, in quantity or form, I find that a straight line is always, and always must be, the shortest between two points; that the area of a triangle is just half that of a rectangle of the same base and altitude. And so throughout the whole domain of mathematics, including analytics and the calculus. Of course, one may receive these truths by "Tradition," but they were first attained by Discovery, and each one of us who now comes to possess them must discover them anew by the help, it may be, of teachers and text books.

And the same is true of that much despised, much neglected, and most abused subject, Logic. Most of our text books give us only "Tradition." They do not help us to discover. Nay, in many cases, the authors themselves do not seem to have had any idea of discovery or comprehension of the subject, as if anything more than learning rules and formulæ (by heart) were possible or to be expected. Hence, we easily learn—or at least I do—to distrust a man who begins to treat of a subject, where reasonings must be an important element, by making a display of his mastery of logical terms; or, who, in fact, shows a consciousness of the fact that he is aware that he is using them, and thinks either to protect himself from error or to gain the confidence of his readers by their use. But, after all, the principles on which the nineteen accepted forms of the syllogism are founded are such as to give the same certainty to any conclusion—however long the sorites, however numerous the steps and intermediate terms may be—as there is to the premises; or, rather, to the weakest of them, if only we avoid all ambiguity of terms, ambiguous middle, and equivocation.

But, as already said, by far the largest share of what we attain, or the human race has attained by Discovery, is, if we regard quantity rather than the importance—theoretical importance I mean, not practical—in the domain of *à posteriori* knowledge, the departments of natural science and of history. By this method we have learned what we know of history and the philosophy of history, and in these two I include, as subordinate to the understanding of history, psychology, moral philosophy, political economy, law and jurisprudence, as well as statesmanship. By this method, too, we have learned what we know of chemistry, mineralogy, of physics and astronomy, of natural history, including geology and meteorology—even down to earthquakes, volcanoes, cyclones, and sun spots. America was a discovery in 1492; the Copernican system was a discovery in 1507; Kepler's three laws of motion were a discovery. Newton's law of gravity was a discovery. Galileo's law of the velocity of falling bodies

was a discovery. Dalton's law of definite proportions and multiple combinations in chemistry was a discovery. Tyndall's announcement that in nature, and everywhere throughout the domain of mere matter, particles and masses, atoms, molecules and masses, all and alike, act directly on each other, thus reducing the so-called "forces of nature," heat, light, etc., to the category of mere frictions, was a discovery; as was also his announcement that "heat is but a "mode of motion," and not a substance at all. And so, to name but one more, was the fact or law of evolution, announced by Wallace and Darwin, a discovery, so far as there is any truth in it—and a most valuable and suggestive discovery it is, too: one that has scarcely been surpassed in its comprehensiveness and practical value, if we only understand and apply it rightly, in all the discoveries of the past or in any or all that we may expect in the future; for it leads to an enlarged and most comprehensive view of natural theology, and throws a flood of light into the pages of the Bible records of the Revelations which GOD has made to man. Everything in that Holy Volume appears in a new light, and GOD is seen in all things.

Now in all this wide range of discovery and attainment, the one characteristic fact and feature is the fact that the result attained, whether true or false, although they are for the most part true at the first, and will be all of them so, as we may believe and hope in the end—are attained by the mental activity of the men themselves, with a conscious effort at discovery and consciousness of mental activity in the pursuit of them, and in the exercises of such minds and such mental furniture as all men possess, though in widely different degrees. But in all cases the mind is the active agent in attaining the knowledge—it is Discovery.

But as to Revelation, what is it? And is there any? We have seen that in Tradition our fellow-men, by the words and phrases they use, are the cause and agent of the opinions or knowledge—the mental functions by whatever name we may choose to call it, that we may happen to possess. In Observation we have two cases: in primary observation the objects themselves are, in a sense, the cause—the

occasional cause; that is, the observer and discoverer because they act upon our sense-organs, producing the sensation of sight; and in the second class we are ourselves the agents, and get the knowledge because we seek after it and pursue it. But in Revelation, if there is anything that deserves the name, the knowledge is communicated to us by some other being, and since it is such as could not have been, or at least was not, the discovery of the human beings that communicated it to us, it cannot be mere tradition; it must, therefore, have had its origin in some human mind by way of communication from GOD, or at least from some one who is above human nature and its attainments at the time the communication was made, or the idea first entered the mind of the first human teacher of that truth or doctrine.

And here I might be asked to prove that there is a Being, Who does or can make a revelation of facts and truths which are, if not above man's comprehension, at least beyond his knowledge of facts and truths, if not above his powers of discovery at the time? But I shall not do so. I assume His existence. Evolution is wholly unintelligible and senseless, without a GOD Who evolves, and Who, in the act of evolution, or evolving rather, makes himself known, manifests His will and purposes. Or, if any one is persistent, I would say to him, "Please wait a moment; drop this subject for a while and go on with your discussion in your own way," and then when he makes a statement that implies the existence and agency of such a Being, I would call his attention to the fact and assure him that what he means and what he assumes, so that his statement means nothing without it, is what I mean by the word GOD when I speak of that subject. He would be very likely to dissent and protest. But I should insist by calling attention to the obvious difference between the words he uses and those which I prefer to use. But I should insist and say to him, "It may be that you choose to say that bodies acted upon by several forces move in the line which is the resultant of those forces," and it is all right; but for my purpose it suits me better to say that it moves

in the line of the least resistance; and if you will stop and look beneath the words to the fact, you will see that we both have the same fact or law in mind, and are, both of us, right, notwithstanding the great diversity in the terms we use. Nay, not long since I was talking with some men about two railroad tracks, both of which were in a curve. One of them spoke of curve A as being a very short curve —much shorter than B. But another said, no; A is by several yards the longest. And they were both of them right. One was a mathematician, and spoke of the curve with reference to the radius of curvature; and the other was a mechanic, and spoke of the curve with reference simply to the number of feet and yards in the two curves, A and B, from their two respective points of contact. But they were both of them in the right, and were seen to be so, the moment we looked beneath the language they used, to the fact which they wished to indicate, and, in fact, thought they were declaring to those that heard them. There is not always contradiction or even discrepancy in fact when there is the appearance of it in the language that is used to express the fact. And no man ever did or ever can speak of the phenomena of nature for many minutes without using terms and phrases that imply something supernatural, and on investigation that "something supernatural" will be found to be a Being with intelligence, purpose, and efficiency in accomplishing His purpose. One can no more use language in discussing the phenomena of nature without using language that implies the existence of GOD and His agency in nature, than in speaking of his past history and experience he can avoid using words that imply his own existence. The essential difference in the two cases is that in the one case he would use the pronouns "I," "me," "my," etc., whereas, in the other he would probably use some abstract term that implies the concrete reality of GOD as inevitably as the pronoun "I" implies the reality of the person that uses it; as, for example, such words as wisdom, plan, purpose, nature, evolution, and such like. There can be no wisdom without some person that is wise; no plan or purpose without somebody that

plans and purposes; no nature without somebody that "natures," so to speak, and no evolution without some *body* that evolves as well as some *thing* that is evolved, any more than there can be creation without a Creator, or revelation without GOD to make the revelation.

Inspiration is intimately connected with Revelation. By the former we mean, sometimes at least, the process or influence exerted upon the mind, whereas by Revelation we mean the truth or thought that is communicated, and in some cases we also mean by the word the process by which the truth was communicated.

We also use these words in a lower sense; we sometimes speak of facts and objects as inspiring. A speaker says: "I like to have a large audience and a full house, it is inspiring." We speak of scenery and events as "inspiring." We sometimes say of a significant and suggestive editorial in a paper that it was "inspired." So, too, words and facts or objects that lead us to think of, or as we believe, indicate or prove, the reality of some purpose or plan on the part of another person that we had not before suspected, or, at least, have not fully believed or understood, is a revelation to us.

But we need not take time to consider these lower forms of Inspiration and Revelation, since our chief concern is now with the one special form in which it is held that GOD has made a Revelation of some higher spiritual truths by an inspiration of certain chosen persons or prophets.

If now we take up the Scriptures of the Old and New Testaments, we find in them express and specific claims of such communications: "GOD spake unto me"—unto Moses—"GOD commanded Moses to say unto the people," "the word of the LORD came unto me," and such like.

Are we to assume that these men were truthful and believed what they said? If so, that would seem to settle the question. But we may as well admit and note the fact that such claims, even if honestly made, are not final. It may have been but a practical way of indicating high thought and earnest feelings, as merely the licenses and liberties allowed to poetic diction. Such words may have

been but the usual and accepted way of expressing the prevalent theory that was considered as only expressing the fact, or, perhaps, as accounting for it, as when we say "the sun rises."

I think, then, that there is no final and satisfactory way of settling this question, but to refer to some special cases or classes of cases.

I will take first the account of the origin of the present state of sublunary affairs as given in the first chapter of Genesis. Of course, we all know that it was written in Hebrew. We—most of us—believe that it was written by Moses, about 1450 B.C. But at the latest it was written some centuries B.C. And for our present argument it makes no difference at which of these dates it was written. The question is how and by what means did Moses, or the author, come by the thought which the words in those chapters express?

If I am right in my analysis, there are but three ways: (1) Tradition; (2) Observation and Discovery; and (3) Inspiration and Revelation. Now, if he had received it by Tradition in the sense in which I have used the word, we ought to be able to show how and from what sources he received it. This claim might have been put forth fifty or a hundred years ago. But it will not be offered now. We know pretty well what all the earlier nations thought and taught on this subject, including the Accadians, the Chaldeans, and Assyrians or Shemites, who dwelt in "Ur of the Chaldees" before Abraham left that early abode of the ancestors of Moses and the Hebrew people—or the Egyptians, for several hundred years before Abraham went thither—as well as what was taught by all other peoples with whom Moses or any of the Hebrew people until after the latest date assigned to the origin, or even the latest "redaction" of the Pentateuch came in contact. In fact, we know what all the early nations—even the Chinese, the Hindoos, the Persians, the Greeks, and the Teutonic peoples held and taught on this subject. Nobody with a knowledge of these facts will pretend that Moses derived his view from any of these sources, for the simple reason that it was taught in none of

them. I am mindful of that wonderful disclosure given to us in "the Chaldean origin of Genesis," and undoubtedly there is a resemblance, but there is a difference, and the Hebrew is doubtless the latest. But then it is the simplest and bears about the same relation to the Chaldean as any simple narrative of any matter of historic fact does to the novel or the poem that embellishes, omits, and invents anew, and expands the simple facts into a volume. One fact, as showing the difference, is that the people of Mesopotamia derived no such view of the creation, and attached no such importance to it, as the Hebrew people did to that which Moses gave them. Whether it was a revelation *to him* or not, it was to them, a revelation of such a view of that most important subject as no other people had ever derived from or supposed to be contained in any of the instructions that had been given to them in regard to the origin of the world we live in and GOD's relation to it. It was to the world therefore a revelation; this is a matter of fact and of history. Was it so to Moses?

We have seen that Moses, or the author of these first chapters of Genesis, could not have derived his view from any of the mere human instructors of his time, or of the times before him. Did he then get it by Discovery? By discovery in the first or lowest sense; that is, by mere observation of the facts and events as they occurred? Of course not. If a discovery at all, it was as a matter of science and of scientific methods, more or less imperfect and imperfectly understood. But was it such a discovery? Why we, in these last days—this nineteenth century, now nearly at its close—have scarcely made the discovery of what he must have known, and had in mind to write what we have in this old document—a document at least twenty-five hundred years old, and most likely thirty-five hundred. The Greeks had made no such discoveries. Even the most advanced Christian nations had not reached them three or even two centuries ago.

For what does he say? He wrote in Hebrew; that fact we must keep in mind, and therefore did not express his thought as he would if he had been a Greek or a China-

man, with the same thought in his head. Every language and people have idioms and modes of expression peculiar to themselves. He did not express himself in scientific terms; he could not have done so, for as yet no language, not even the Greek, had terms for the expression of such thought. Even the word "gas" was not in use until the time of Van Helmont, b. 1577, d. 1644 A.D. Even the Greeks had no word for "fluid" in the time of Thales, only about B.C. 500, and they had to use the word "water," and for "gas" they could use only "air."

If now we will look beneath or behind the words Moses used, and see the thought he must have had in his mind, we find, first, the view of GOD as one and as a personal being with no idea or question of His origin; second, the idea of Creation; but whether out of matter previously existing or out of nothing, I do not think we can say. But the idea was that this matter, "at the beginning," or in the first stage which it concerned him to speak of, was in a very disorganised state, perhaps a state of nebulous diffusion, as modern scientists hold; and that as yet there were not visible, as separate masses, sun, moon, stars, and the earth; that on earth land and water were not separated, and a dense fog surrounded the whole and enveloped it in darkness. By-and-by, an open space between the dense clouds, which were still above, and the earth, made its appearance. GOD made it to appear. Then on earth the water began to be collected into separate masses, as seas and oceans. With this, or soon after at least, plants began to appear and the lower animals began to live in the waters and marshes. Then we have in succession the various orders of plants and animals, land animals, and birds and trees that have such fruit as man can eat: the lowest orders first and after the higher ones, until at last man appeared, was created in the image of GOD; that is, like Him in possessing intelligence and a moral nature, capable of good and evil, of doing right and of choosing to do wrong. Somewhere along in this progress, about the middle—the fourth day—the thick clouds that up to that time had, for the most part at least, surrounded the earth

disappeared, and we have sun, moon, and stars rising and setting daily, and marking off the times and seasons into days, months, and years. And GOD did all this, and this is what he calls Creation. Do we choose to say that the matter or substance was in existence, and that it all came by evolution? Well, what of it? If you choose to say "that bodies move in the resultant of their impelling forces," have not I a right to say and express the same fact in the words, "they move in the direction of the least resistance?" If you choose to call a curve line "long," with reference to the number of yards it measures, have I not the right to speak of it as "short" when the persons I address or the purpose I have in view require me to call the curve short with reference to its radius of curvature? Might not Moses speak in such terms as the Jews would understand, in such words as they would use or could understand, as well as in the Hebrew tongue?

Now, I am willing to admit that there is nothing in all that Moses said, that man might not discover—nothing, in fact, that we have not discovered. For, I think, that we have discovered and proved that there is one GOD, and but one Who is the Creator—whether by the process of evolution or otherwise, of all things visible and invisible. And I claim, too, as all scientific men admit, that the order of creation or evolution has been in all important details, as well as in its general features, just the same as he might have had in mind when he wrote. But I will add that if he had written in such terms as modern scientists demand, they would have rejected it as an imposture—modern "critics" would have pronounced it an interpolation of a much later date, on the ground of internal evidence and the so-called higher criticism.

But for Moses, or for any author of the time ascribed, even the latest time ascribed to the Book, was it a Discovery or a Revelation? It seems to me, in view of what has been said, that there can be but one answer. If not inspired and if his teachings on this subject were not a revelation *to him* as well as *through him* to the world, and were a discovery only, he was wiser than any other man

that ever lived, as far above and beyond Copernicus, Kepler, Bacon, and Newton—even Darwin and Herbert Spencer, to say nothing of Huxley and Tyndall, as they are above the merest school-boy that gets by rote the lessons that he can learn indeed; that is, commit to memory, but cannot understand. And even in this view, I think, we are wise to accept him as a teacher.

I pass to another topic, the legislation of Moses or that contained in the Pentateuch. Certainly, it was not by Tradition, an outgrowth of the popular thought of the day. The people were never up to its level. Did Moses discover it? If so, he was wiser than any statesman of this or of any day since he lived. He accomplished by it what no other legislator or system of laws has ever accomplished. Look at the Jews of to-day, unpopular as they are, they are longer lived than any other people; they have less crime among them; drunkenness and prostitution are almost wholly unknown; they have no idiots, no insane, no criminals, no paupers, no keepers of brothels or saloons. Not, indeed, altogether lovely, but as a people they have made attainments by the observance of the law Moses gave them or which is at any rate written in their oldest documents, and has been recognised as law, or as *Divinely-given* law, from the time of Moses and their Exodus from Egypt.

And in regard to their worship and their ritual, it was made to inculcate the first of all duties, submission and obedience to GOD, and to those who are in authority under Him. It taught the duties of morality and good citizenship as a part of their religion. It kept in view the great doctrines, that all they had was from GOD, and was due unto Him, by way of return, gift, or sacrifice, whenever He might call for it, and it kept in mind and cherished the hope of something greater and incomprehensibly glorious and grand in the future for which they were preparing the way. I think that we may say of their worship and their religion that it is the only one in the past and its "fulminant" Christianity excepted, the only one the world has ever had that exerted any tendency or influence in the direction of raising men, constantly, though gradually and, per-

haps, slowly and with retrogressions, yet constantly upwards towards a higher level of life, a better comprehension of God's dealings with man, and of man's relations to the universe in which he lives, as well as their relations and duties one to another. "The Law of Moses" is still, in many respects, ahead of ours, in serving the good of the people. It has not had even the thought of tolerating prostitution and licensing houses of lust. It has had no need of "prohibition" or "high license" as a means of checking the most destructive and ruinous vice of our age, and against which we cannot even pass a law that promises to do much by way of protection. Was not this law from a higher source, by Inspiration or Revelation? No system or code of laws has accomplished, to so great an extent, that which is the only legitimate object of all laws, "the greatest good of the greatest number," as this old Hebrew Code. The Roman or Civil Code was enriched and modified by it, after the Romans became acquainted with it, and before the Code of Justinian was published. The English common law acknowledges itself indebted to it for some of its best features, and, in fact, it is a part of that law.

Look at but three of the greatest evils of the heathen world—the Jewish Code condemned and stopped child-murder. "Thou shalt not kill" was understood to apply to "infants" of a span long, and even shorter, as well to adults. Polygamy and easy divorce prevailed everywhere and was nowhere thought to be wrong, or a reproach. But Moses so protected the family relations and the rights of the wife that the institution died out, and went entirely out of practice before CHRIST came, who made marriage monogamous and the tie perpetually binding, except in the one case of the adultery of either party. Slavery, too, prevailed everywhere, and the wisest and most humane of the heathens, as Plato and Aristotle, thought it the normal state of the great mass of mankind. But Moses put it under such great restraint and limitations, as to make it undesirable for the master, and to protect the slave himself, not only in life and limb, but also in the ownership of some property. Even the poorest family had "homestead exemp-

tion," and the right to borrow money, in case of need, without paying any interest or pledging anything that one might need for a night's lodging or a day's provisions, and with the result we have noticed: no drunkards, no shameless women, no pauper population, but thrift, plenty, and self-respect; with sobriety and moral purity everywhere. Was this an Inspiration, a Revelation from GOD? or, was it the surpassing but unsurpassed wisdom of "the man Moses?"

I refer to but one topic more, Prophecy: The Jews were a prophetic people, always looking forward to some great event. The Bible is especially a prophetic Book. From the day of the Fall, there was the prediction and the promise of a "Seed of the woman that should in the end bruise the serpent's head," or, in language better adapted to the modes of expression in use in our day and by us, Teutonic Aryans, one to be born of woman who should in the end overcome the tendencies to evil, make amends for its ravages, and restore—as far as might be consistent with man's free agency—all things to the glorious state in which they would have been if man had never chosen or done wrong. Restore man, I say, to that glorious state, or, perhaps, to a better one—since man will, in that event, have acquired character which is not mere instinct, but is rather the result of choice and effort, with the aid of the Holy Spirit, of experience and persevering effort, with a full knowledge of all the evil consequences of wrong-doing and transgression of GOD's laws. And in every important event of Jewish history, from "the call of Abraham" to the birth of John the Baptist, there was a constant reference to the future—to some great event that was to be, and to the passing events of history as chiefly conspicuous in history and important for man, because of their relation, as the steps preparatory to that great Event. We recognise this Event in the coming of CHRIST.

It is not my intention to refer to subordinate and specific cases of prediction and fulfilment, of which many are recorded in the Bible, if we take it as it stands and as it is generally understood; but rather to the one great predic-

tion, the coming of CHRIST. From the promise in the Garden of Transgression—(was the Garden a place or only the time and state of things that were before the corruption of the race by transgression)—but from the promise in the Garden, whether time or place, to the Annunciation to the Blessed Virgin, this idea of a coming Saviour was gradually becoming more and more distinct and definite. The lineage—from the house and line of Abraham; then from that of David, as well as the place, Bethlehem—had become well and clearly indicated. It is quite true that some of these predictions or prophecies were uttered in such words as to lead some men, especially the carnal-minded—the worldly-minded, those given to political views and aspirations—to expect a temporal prince and a worldly kingdom, that should make the Jews the dominant nation and their king, ruling in Jerusalem, the emperor of the world.

But some such misconception was inevitable. The precise idea of the coming kingdom of GOD was not in the minds of the people, and therefore they had no terms or imagery to express it so clearly as to avoid misconception. Perhaps the Prophets, even those that most distinctly foretold His coming, have no such definiteness of idea as would have enabled them to describe beforehand, that kingdom as we can now see it, looking back upon the past with the records of the Evangelists and the eighteen centuries of CHRIST's history before us. But that they were capable of such a meaning and were intended to have such a meaning for those who were spiritually-minded and had an eye single to see what was GOD's purpose, and His truth, is manifest. A prominent feature of our LORD's instruction is His effort to show that He was but "the fulfilment" of the law, the MESSIAH predicted of the Prophets, that their prophecies foretold of Him, were designed to prepare the way for His coming, and to lead the people to accept Him whenever He should come. And we see the same thing in the preaching of the Apostles. They continued to join in the worship in the temple at Jerusalem as long as it stood ; they entered the synagogues

of the Jews whenever they went and preached CHRIST and Christianity from the Old Testament Scriptures—for the New Testament was not yet written or any part of it. And so successful were they, and so convincing their argument from that source of proof, that a large number of the Jews and great multitudes of the priests were convinced and believed, and the rest showed their sense of the unanswerable force of the argument, that they resorted to the expedient of striking from their Scriptures many, if not all, of the most explicit predictions of CHRIST. The Jews of old, like the Romanists of a later day, sought to amend the authority, on which we must rely by so striking out and inserting—that the works of “the Fathers”—Bible Prophets for the Jews and Christian Fathers and councils for the Romanists—should be, if not all and altogether in their favor, yet, at least, not insuperably against them.

Both the lineage and the place were very exactly fixed by those foregoing prophecies; and the time, though not precisely fixed, was nevertheless so nearly indicated that there was an universal expectation among the Jews and among all people that had fallen under their influence—that the “time was at hand,” and that the SAVIOUR would soon appear.

Now, was this Prophecy or Revelation by means of Inspiration? Tradition it may have been to the masses of that day. But it could not have been Tradition to those who first conceived the idea. It could not have been Discovery for Discovery relates to what is and is of the past, to what has occurred, or possibly we may apply it to the future within certain limits.

For example, suppose I knew nothing of the past history of the solar system, yet, from what I can see of it now in my astronomy, I can foresee—discover—that there will be a transit of Venus. And with my mathematics I can discover and foretell precisely when it will occur. In this case, the event does not depend upon the will or choice of any voluntary known agent.

Or, again, the case of an officer—say President of the

United States, who has power to call an extra session of Congress. He can foretell precisely when it will be, for he appoints it. But perhaps a better illustration would be derived from a movement of soldiers in obedience to the command of the general.

Or, in still another case, the President may see a great evil to be remedied. He knows that Congress will meet on the first of December without any agency of his own, and he knows that they will pass a law to remedy the evil; he intends to favor and, perhaps, to hurry up this action as fast as he can by all the influence he can exert, but, as he has no power to control or compel this action, he cannot tell precisely when the act will be passed.

Now, it seems from the Bible and from the course of history, that GOD deals in this latter way with men. He foresees what will come, as an evil or an emergency. He foreordains what He will do for a remedy, but leaves men free in their acts and their choices, so that the emergency seems to have been brought about by their sole and exclusive agency, the majority always controlling, when there is not some arbitrary despot or oligarchy to control events.

Hence, while the character of the coming Son of Man was clearly foreknown and the lineage, limited, and pointed out, and even the place of His birth indicated, the exact time had not been disclosed.

But how came the growing idea? the increasing definitions of places and lineage—the wide-spread expectation? Not from Observation or Discovery; though it has been, as all supernatural doctrines are, and must be, matters of Tradition, for the masses of those that receive them—the “rank and file of humanity.” It must have been Revelation at first; and, as I think, by Revelation, also at each of the succeeding steps by which the idea and expectation became more and more distinct until a Star in the East, and the angel choirs sounding from the heavens, proclaimed this birth in the manger at Bethlehem.

Discovery and Revelation: The distinction is important—the difference is fundamental. I have been pursuing it thus far with special reference to the sceptics of our age

who are of an agnostic or know-nothing turn of mind. They deny Revelation, or the difference between it and Discovery, because they do not recognise or avow their belief in any Being who can inspire men's minds and make a revelation to them of thoughts that are beyond discovery.

But there is another class of wrong thinkers on this subject, to whom this distinction and our line of argument is no less pertinent. There is a form of "idealism" or "rationalism" that does away with the difference by making all Discovery to be virtually Revelation. This view may be said to have begun when Plato made all knowledge to consist of ideas which were in the mind before our birth, and which were, in fact, the essence (*ovata*) or substance, GOD—all that there is of reality in Him; or, in fact, in the Universe. The idea was developed by the Neoplatonists—was accepted to a large extent by the Christian Fathers and teachers of Alexandria in the second and third centuries, and has been revived in our times by Hegel and his disciples. With Hegel GOD is but the great comprehending thought or truth of the universe—*der Begriff*—the conception, and includes all things, both the things as individuals and their properties, and therefore is something quite different from a *summum genus* of the logicians. But this theory makes of GOD an abstraction. He is not a person who thinks and who can inspire thought into the minds of men and make revelations in the sense of the word here intended; but He *is* an Inspiration—the Revelation itself in actual fact. He is the thought and the truth; and the Discovery is but His seeing of Himself. We have had this theory presented to us in a very striking and captivating way by Professor Allen, in his late work *Continuity of Christian Thought*, and still more recently and with a more deeply earnest and practical aim by Rev. Leighton Parks, in his work, *His Star in the East*.

Undoubtedly, we find in the writings of the Wise Men of the East, in China, in India, in Persia, and elsewhere, some of the highest and holiest thoughts of the Christian, as well as the Hebrew religion. But were they Discoveries, or were they Revelations? The Agnostic says Dis-

coveries, because the one, so far as we know or can know are Revelations in the sense you attach to the word. They were Revelations, say the Rationalists, because any Discovery is a Revelation—a making known of himself by GOD to man. GOD is thought, GOD is truth, hence all Discovery is but Revelation.

Now, I think, I have made my point good as against the Agnostics. But how about the Idealists or Rationalists?

I am one of those who believe that there were some very important truths made known to man in pre-historic times by GOD Himself, in the way I now call Revelation. But in regard to those passages cited by Mr. Parks, and others like him, I think three things can be said which are beyond dispute, and are of a controlling character: (1) These men did not claim an Inspiration or Revelation in any such way as to make us think that their thoughts were a Revelation from GOD by a personal act of His to them. (2) I do not think that, although these great truths were far above the common thoughts of the men of those ages, they were such as men might not have reached by any Discovery. Pythagoras, in his day, held that the earth was a globe, and Aristotle distinctly taught this central fact of modern astronomy and geology, yet no one claims it as a Revelation or ascribes it to special Divine influence. And, finally (3), if the truths were of Divine Inspiration; that is, if GOD gave them to these wise men, He took no care or means to preserve them, proclaim them, and make them the basis and guide to human actions such as were taken in the covenant with Abraham, the "Law" as given by Moses, and the Gospel as committed to the Christian Church as the pillar and ground of the Truth in all these modern centuries.

Let us recognise the truths so far as they are true; go to the greatest extent in acknowledging their value. But why call them Revelations? This is but to thrust a theory of our own upon those early seers, though undoubtedly there is much in the early vedas that seems to imply some such form of pantheism, as was developed in Alexandrian Platonism, and has been reproduced in modern Hegelism.

Of course, I believe there was a Providence in the matter, and some remains of our early Revelation. And in my view, too, while GOD was training His chosen people up to the higher destiny of the introduction of the Gospel, He was leaving these other old nations, each in its own way—the ways were very diverse from each other—to find out and demonstrate to all subsequent ages and people a necessity for a CHRIST, and a Divinely-instituted Ministry as the means of receiving, preserving, explaining, and enforcing this truth—the highest truths that man can receive—upon mankind, as a means of guiding them from the evils and dangers of this lower world to the joys and holiness of that world which is above, and is to be the abode of all the sons of GOD.

W. D. WILSON.

## Should the General Convention set forth a Course of Instruction for Sunday Schools?

THE suggestion appears occasionally in the Church papers and elsewhere, that the General Convention be asked to take in charge the whole matter of Sunday School instruction, and to issue Lesson Books. The proposal appears to some minds highly desirable, as offering some hope of great improvement in the religious training of the young people of the Church. It requires, however, but very little study of the subject to see how thoroughly impracticable the suggestion is, and how undesirable, even if practicable, that the General Convention should take up the matter now at all—except in the most general way.

The Church, in her corporate capacity, has gone as far as it is possible to go by requiring a thorough instruction in the Catechism to be given to every baptised child before his Confirmation, and in urging sponsors to require the child to hear sermons, and to train him up to lead a Godly and a Christian life. These general directions give an outline of Christian instruction sufficiently definite to show the end to be aimed at, and yet allowing such freedom in the use of methods that the clergy and sponsors and their helpers—are at liberty to use wise discretion in adapting their efforts to the circumstances of their pupils.

Suppose for a moment that the General Convention should attempt more than this. What shall it be? and How would it be received? It might sanction the use of certain books of instruction already in print, or it might appoint Commissions to prepare new ones. In the present condition of the Church, with all varieties of theological and ecclesiastical views—what books could it sanction?

We all know very well that any attempt to compel the use of any existing book would be resisted in many

parishes, no matter how excellent it might be in itself, or however highly commended by the Convention.

We might as well say at once that there are no books of instruction now in existence that could be adopted by the General Convention as containing a full and satisfactory course of religious instruction for the young members of the Church. It would be as hopeless as to set forth a number of volumes of printed sermons as containing a full round of instruction for the adult members of the Church.

There are very valuable instruction books in existence, as there are volumes of good sermons, but there would probably be a loud outcry against their being elevated by the Convention to the rank of authoritative teaching.

Some would be sure to find statements somewhere which they might object to as being contrary to their view of Church teaching.

Churchmen do not all see eye to eye. There are diversities of interpretation. Instruction books that bear the endorsement of good names would not be tolerated at all in some of our parishes, although most cordially welcomed in others.

This point, however, is so obvious that it hardly needs more than the mere statement that we have probably nothing as yet in print upon which the Convention could place its sanction and recommend for adoption by all the parishes, inasmuch as such commendation would be regarded as an authoritative endorsement of all that the books contain.

The Church is not prepared for that step.

But suppose we start all afresh, and appoint Committees or Commissions to prepare new instruction books?

No doubt there could be found editors and authors who would undertake such a task, but its execution would be vastly more difficult than setting forth a new Hymnal.

They would be compelled to avoid all controverted points, if possible, and where this could not be done they would have to adopt vague and misty statements, to which many would seriously object.

Then the work of such a Committee or Commission

would have to run the gauntlet of a criticism that would prejudice its introduction, and lose whatever its merits.

The statement is ventured that in the present condition of our Church no Commission, however composed, could set forth an instruction book upon (say) one of the Gospels that would meet with even general acceptance.

It might be very admirable in itself and if it stood upon its own merits it might become very popular, but just as soon as any authorisation by the Convention gave it standing as teaching what this Church has received, it would be subjected to a microscopic examination by which enough would be found to condemn it in the eyes of many.

These differences of opinion may be deplored by some, but there are those who value the liberty of interpreting for themselves, and who are not willing to have the Church begin now to declare "what is of the faith" where she has hitherto allowed her members to judge for themselves.

Instruction books by a Commission therefore would be either very vague, dry, and uninteresting productions, or they must reflect views which many could not endorse. In either case, they would not be acceptable, and the Commission would not give the help hoped for.

It seems to be very clear then that the General Convention can hardly set forth instruction books old or new. It is extremely undesirable to attempt such a task now.

*But may it not stop short of putting forth books, and content itself with setting forth some scheme of instruction?*

Although there are fewer objections to this plan than to the former, there are yet a sufficient number of objections to make it necessary to move with great caution.

To set forth an Outline of Topics to be studied may in itself involve no doctrines, or any serious differences of ecclesiastical view, but it is obvious that such an Outline could only be recommended. It could not be insisted upon. It would have to stand upon its merits, and be accepted by the clergy and parishes if it pleased them, and if it seemed to meet the needs. It could not be set forth with authority as declaring what must be taught, for at once there would be evoked the same sort of spirit as that

referred to in considering the objections to authorising text books. The utmost that could be done would be to recommend a certain list of topics to be studied.

Could the General Convention agree upon a list of topics for Sunday School instruction?

It is extremely improbable when we consider first what scant favor the Sunday School itself receives from many of the clergy and laity of the Church. Some have their doubts about it as an institution, and others regard it as an impudent rival of the Church, only to be tolerated up to a certain point. They stand aloof from it, and dread that any full recognition will be followed by dangerous results. It is no uncommon thing to hear it spoken of as a modern invention of questionable expediency, to be permitted in a parish, perhaps, if people want it, but never to be elevated to such a dignity as recognition by General Convention.

There is scarcely a doubt that any proposal to recognise the Sunday School as a valuable agency in our parishes would be met with opposition from some very worthy, but greatly prejudiced, people.

The majority, perhaps, do not partake of these prejudices, but judging from the usual methods of procedure by the Convention no one could be very hopeful of its attempts to draw up an outline of a course of instruction.

To say nothing of the long delay (it would require almost a dozen years before the work could be put in shape) the difficulties previously recited would render it a harder task than has as yet come before that body.

If it were desirable that the Convention should take it up, it is still a question, whether the Convention does not have before it now about as much as it can well get through with. The probable result, after the difficulties were discovered, and the many minds of many men were manifested, would be the passage of a few general resolutions which would leave the matter about where it is now.

In the judgment of the writer, and with all respect to the General Convention, the whole subject, for the present at least, can be better worked out by the voluntary action

of the Joint Committees on Uniform Sunday School Lessons than by any other agency.

These Committees have been at work now for thirteen years, and have obtained considerable experience. Beginning in a very small way, with representatives from a few Dioceses, they have gone on carefully and patiently, until now they have representatives in twenty-one Dioceses. There is every probability that all the Dioceses will shortly be represented. There is no good reason why any should not be represented, for the Executive Committee regularly requests each Bishop to appoint his own Committee to serve with them.

Nothing could be more fair and straightforward than the plan adopted by these Committees. They meet twice a year, and, from all the Outlines of Lessons presented for their consideration, they select the one that seems to them the best. It is then modified so as to remove any objectionable features, and to incorporate any of the desirable features of the other schemes.

Their Schedule of Topics is afterwards printed, and can be used by any one in any way.

The Committees have nothing whatever to do with the editing and publishing of Leaflets or Question Books. They simply recommend that such and such topics, being appropriate for study at such and such times, be used.

Any editor, or publisher, or any clergyman for himself may take the topics and treat them as he thinks best. Some clergymen make up their own questions upon the topics, but the greater number subscribe to one or another of the publications issued by well-known firms.

The result thus far has been that over 200,000 of the young people of the Church have been studying the topics set forth by the Joint Committees.

It is not too much to say that some of the new earnestness in the Church, which has become so notable in the past ten years, is directly traceable to this united study of the Scriptures and the *Book of Common Prayer* along well-recognised churchly lines. Another result, which Churchmen will be thankful for, is that the use of these

Outlines has led to the disuse by many Church schools of other plans, which were either out of sympathy with this Church, or antagonistic to some of her doctrines and usages.

An especial importance belongs to the work of the Joint Committees at this time, for after its twelve years' experience, and after the fullest and freest consideration, it has commenced the issue of a new *Five Years' Course of Lessons*. This course is not new in the sense of taking up new topics, but in being a fresh effort to set forth what may well be called the most important topics of the Sacred Scriptures, combining with each topic some portion of the Church Catechism and the *Prayer Book*.

The two schedules now out cover the first year, and will show anyone, who takes the trouble to examine them, with what care the Committees have done their work. There is every reason to believe that the schedules for each of the remaining years will be as well prepared.

It is hoped that persons who do not yet understand what the aim of these Committees has been, and that others who have been disposed to compare unfavorably their previous schedules with those of the International Committee, will look over Schedule No. 25, "The Earthly Life of the Son of GOD, our SAVIOUR," and No. 26, "Events in the Old Testament referred to in the New Testament." It is more than probable that these two schedules will have a permanent value, and will indicate two lines of instruction to which there will be a disposition to return again and again, as parts of a standard course.

If the General Convention can devise any plan by which this work can be better done, and by which it can be brought into closer relationship to, and in greater favor with, the parishes, no doubt the Joint Committees would be willing to transfer it to them and then retire from the field, but we must not allow any mere theory of authoritative instruction to overturn a well-considered movement that is meeting with great success.

It is hardly probable that the Convention will now, or at any time in the near future, take hold of Sunday School instruction. It is suggested that in each of the Dioceses

more attention be paid to filling up its representation in the membership of these Joint Committees. Appointments are made by the Bishops, but it is competent for Sunday School Associations anywhere and for Committees on Religious Instruction to make nominations of suitable persons, submitting their lists to their Bishop for his selection.

But apart from the regular membership, it is the privilege of any one to submit any outline of topics, or any suggestions to these Committees. They are always ready to give the most courteous attention to whatever communications bear upon the work they have in hand.

In view, then, of the difficulty of having the General Convention take up this matter, would it not be best for the present to leave it where it is, and to create a wider interest in the work of the Joint Committees?

These Committees are fairly representative of the Church, except that all the members are very positive friends of the Sunday School. Their plans are definite and open, and the utmost they attempt is to recommend what they believe will be helpful.

Perhaps, in the course of years, when the status of the Sunday School shall have become more definitely determined, and when there shall be more substantial agreement in the Church upon theological and ecclesiastical questions, the desires of those who wish to see an authoritative course of instruction marked out, may be gratified.

Just now the Joint Committees are doing all that is possible or desirable in that direction.

GEO. W. SHINN.

## The Voice of the Church of England on Episcopal Ordination.

### ARTICLE IV.

WE have seen, when examining into the history of Parker's *Three Articles*, that they were the immediate cause of the *Admonition to Parliament*. It will be well to turn back for a while to that half-forgotten chapter in Church history.

#### VII. THE ADMONITION CONTROVERSY.

The opponents of the Church drew up two pamphlets in 1572, setting forth their views as to Church government, replete with attacks on every point of the Church's doctrine, services, liturgy, worship, ritual, and government. This production derived its title from an ecclesiastical term,\* and though addressed to Parliament, was never presented to that body, but was printed and sown broadcast over the kingdom before the prorogation of the Parliament of 1572.

Whitgift, then Dean of Lincoln, was chosen by Archbishop Parker to answer the *Admonition to Parliament*, which he accordingly did before the close of the year, in his *Answer to the Admonition*. Cartwright, one of the framers of the *Admonition*, produced under his initials, T. C., *A Reply to the Answer to the Admonition* in 1573. Whitgift thereupon wrote his *Defence of the Answer to the Admonition Against the Reply of T. C.* in 1574, in which he met Cartwright's objec-

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\* Thomas Cartwright, chief of the Non-conformists, presents the Parliament with a book called an *Admonition*, some members taking distaste at the title thereof. For seeing that *Admonition* is the lowest of Ecclesiastical censures, and a preparative (if neglected) to suspension and excommunication, such suggested, that if the Parliament complied not with this *Admonitor's* desires, his party (whereof he the speaker) would proceed to higher and louder fulminations. [Fuller, p. 102, as quoted by Soame's *Elizabethan History*, London, 1839, p. 163, note.]

tions paragraph by paragraph, point by point. This work, thus containing both sides, is not only conducted in the fairest method of controversy, but is a regular store-house of the point at issue between the Church and her Puritan opponents. Cartwright published a *Second Reply*, in two parts, with an interval of two years between the parts, and can thus claim the distinction of having had the last word.

The Preface to the *Admonition* gives us a summary of the meaning of the *Admonition* itself:

But in a few words to say what we mean. Either we must have a right ministry of GOD [Matt. ix, 37, 38; Eph. iv, 11, 12] and a right government of His Church [Matt. xviii, 15, 16, 17] according to the Scriptures set up (both which we lack); or else there can be no right religion, nor yet for contempt thereof can GOD's plagues [Prov. xxix, 18; Amos viii, 11, 12, etc.; Matt. xxi, 23, etc.; I Cor. xi, 30] be from us any while deferred. [*Works of John Whitgift*. Parker Society, 1851, vol. i, p. 140.]

Here, then, we see that the ministry of the Church; that is, Bishops, Priests and Deacons, is the main object of the attack. The *Admonition* bears out the promise of the Preface, and is full of attacks on the ministry of the Church. The "Godly ministry" is declared to be lacking, the "Godly ministry" being the same as that desired by the anonymous Puritan, in the *Certaine Considerations*, already referred to [CHURCH REVIEW, October, 1887, p. 438], and being Pastors, Governing Elders, and Providers for the poor. So we read in the *Admonition*:

We in England are so far off from having a Church rightly reformed, according to the prescript of God's word that as yet we are not come to the outward face of the same. . . . . Touching the first, namely, the ministry of the Word, although it must be confessed that the substance of doctrine by many delivered is sound and good, yet herein it faileth, that neither the ministers thereof are according to God's Word, proved, elected, called, or ordained. [*Works of Whitgift*, vol. i, p. 290.]

Again, on p. 485, same volume:

But now Bishops (to whom the right of ordering ministers doth at no hand appertain) do make sixty, eighty or one hundred at a clap, and send them abroad into the country like masterless men.

The *Admonition* grounds one of its main reasons against the Puritans signing Parker's *Three Articles* that—

This prescript form of service (as they call it) is full of corruptions, it

maintaineth *an unlawful ministry* unable to execute that office. [*Ibid.*, vol. i, p. 336.]

Referring to Parker's Third Article which required subscription to the XXXIX Articles, they naively assert—

For the Articles concerning the substance of doctrine, *using a Godly interpretation in a point or two*, which are either too sparingly or else too darkly set down, we were, and are ready according to duty to subscribe unto them. [*Ibid.*, vol. iii, p. 461.]

It is thus, that the same party continue to subscribe to the same Articles, or to use the *Prayer Book*. "*Using a Godly interpretation in a point or two*," is certainly a very convenient method of interpretation.

Touching Deacons (the *Admonition* complains) though their names be remaining, yet is the office foully perverted and turned upside down . . . Now, it is the first step to the ministry, nay, rather a mere order of priesthood. [*Ibid.*, vol. iii, p. 282.]

It asks for the "assistance of elders and other officers" [p. 132], claims that "Elders or seniors ought to be in the Church when bespeaking for a Seigniory or Government by Seniors" [p. 150].

Instead of chancellors, archdeacons, officials, commissaries, proctors, doctors, summoners, Church wardens, and such like, you have to place in every congregation a lawful and Godly seigniory. [*Ibid.*, vol. iii, p. 153.]

It laments that "concerning seniors, not only their office, but their name also is out of the English Church utterly removed" [p. 156], and that instead of the seniors the Church yet maintains "the lordship of one man over sundry Churches" [p. 161], and claims that the whole regiment of the Church ought to be committed to those three jointly; that is, ministers, seniors and deacons [p. 295]. Of Bishops, the *Admonition* complains, "They make ministers by themselves alone, and of their sole authority" [p. 246], and holds "that a Bishop at no hand hath authority to ordain ministers" [p. 502].

But if Deacons and Bishops are treated with scant respect the virulence of abuse is reserved for the Priesthood. It has always been so in every attack on the Church. If the Deacon is exalted it is that the Priest may be

lowered. If the Bishop is lowered it is because he is the source of the Priesthood. If the Sacraments are disparaged it is to sap the very foundation of things Sacramental which derive their being from the office of the Priest. If preaching is exalted it is because by common consent of the Catholic Church a preacher need not be a Priest.

The *Admonition*, therefore, condemns in no measured terms the retention of the word *Priest*. "We speak not of the name of Priest wherewith he defaceth the Minister of CHRIST." [vol. iii, p. 350.] It is noteworthy to observe that when Whitgift, in his *Answer to the Admonition*, says that the name of Priest should not be so odious to the Puritans since its derivation is from "presbyter," Cartwright, in his reply, is not slow to attack the weakness of that defence, for after very justly observing that it matters not what the derivation of a word is, but rather what is meant by a word in the usual and common speech, he attacks the retention of the word *Priest* as follows :

The case standeth in this, that, forsoomuch as the common and usual speech of England is, to note by the word 'Priest,' not a minister of the Gospel, but a sacrificer, which the minister of the Gospel is not; therefore, we ought not to call the ministers of the Gospel 'Priests.' [Ibid., vol. iii, p. 351.]

The *Admonition* even denies the right of "popish Mass-mongers" to become ministers of the Gospel; in other words, it would not have the Church continue the Apostolical Succession, or allow men ordained under the old Ordinal to serve in the Reformed Church. Not to overlay the text with too many quotations, let these two, taken from the conclusion of the *Admonition* where the argument is summed up, suffice :

... but CHRIST should be suffered to reign, a *true ministry according to the word instituted*, discipline exercised, Sacraments purely and sincerely ministered. [Ibid., vol. iii, p. 461.]

Neither is the controversy betwixt them and us as they would bear the world in hand, as for a cap, a tippet, or a surplice, but for great matters concerning a *true ministry*, and required of the Church according to the Word. [Ibid., vol. iii, p. 459.]

The writers of the *Admonition* have thus, in their conclusion, made good the words of their Preface; and shown

that their whole object was the overthrow of the Ministry *as continued in the Ordinal*. As an enemy will seize and lay hold of villages and hamlets, and small fortified places that cover the approach to the strong city; the fall of which terminates the campaign, and will even make feigned attacks on outlying points to divert the attention of the defenders, so did the whole host of Puritans, Precisions, Presbyterians, and Parity-men, attack and overthrow certain points of the Church's worship and ritual, and make feigned attacks on others, in order that they might the more easily destroy and utterly abolish the whole root of the Apostolic Ministry.

To use the very words of the framers of the *Admonition*:

The way therefore, to avoid these inconveniences, and to reform these deformities, is this: Your wisdoms have to remove advowsons, patronages, impropriations, and Bishops' authority claiming to themselves thereby right to ordain Ministers. [Vol. iii, p. 8.]

The point in the present controversy with the Virginian Professor lies in a nutshell.

*Has this authority and claim ever been removed?* If so, let the Professor state where and *cadit quæstio*. If not, then the Church of England never denied the claim.

The Appeal to Parliament was thus to legalise a ministry other than that then legal. It was not an appeal for liberty to worship GOD in their own way, but an appeal for the establishment of a government, regiment, or discipline, as they variously termed it, of Seigniory, which was in fact effected when the Puritan party got the upper hand under Cromwell's protectorate.

In the year previous to the appearance of the *Admonition*, Cartwright had been deprived from his Margaret Professorship at Cambridge, and inhibited from preaching within the jurisdiction of the University, in consequence of the Six Propositions maintained by him. Briefly they were as follows:

I. The names and functions of Archbishops and Archdeacons ought to be suppressed.

II. The name of lawful ministers in the Church, such as Bishops and Deacons, when abstracted from the Office described in Holy Scripture are likewise to be rejected, and the whole brought back to the Apostolical Insti-

tution. And thus the Bishop's functions ought to be limited to praying and preaching, and the Deacon's to taking care of the poor.

III. The government of the Church ought . . . . to be in the hands of the Minister and Elders of the same Church.

VI. That ministers ought not to be ordained on the sole authority of the Bishop, much less are they to receive Orders in a study, or such private place, but this Office ought to be conferred by a public choice of the congregation. [Collier's *Ecclesiastical History*, 1714, p. 525.]

Cartwright and his friends also drew up XIX Articles embracing their demands. Almost all of them strike at the Episcopacy or Priesthood of the Church. It will be sufficient to mention the III, IV, and XVIII.

III. Preaching, prayers, and administering the Sacraments ought to be performed by the same person. From hence it follows that those who are not ministers of the Word, that is those who can't preach, ought neither to pray publicly for the congregation nor administer the Sacraments.

IV. Popish priests have no authority to be ministers of the Gospel by virtue of their own ordinations.

XVIII. These words *receive the Holy Ghost*, at the Ordination of Ministers is a ridiculous and wicked expression.

Here, again, we have the testimony of the enemies of the Church as to what the Church meant by her Ordinal and Ministry.

*Nowhere do we find that the Puritans claimed that the Church allowed any other ordination than that by Bishops.*

*Nowhere do we find that the Puritans claimed that the Church considered her Bishops on a parity with her Priests.*

*Nowhere do we find that the Puritans claimed that the Church meant nothing by her solemn forms in Ordination, Confirmation, Holy Communion.*

If Dr. Nelson's contention was a true one that the Church maintained no exclusive claim for her ministers as being episcopally ordained, then we ought to find abundant references to that false liberality. The Puritans would have exultantly spied this weakness out, and have exclaimed :

You call your Elders Bishops, but you allow them to do just what we claim Elders ought to do, and no more. You call your Ministers Priests, and yet they do nothing more than the Ministers we wish to establish. All the forms and ceremonies of the Church are nothing, are idle, peevish, or popish, and your Book declares them so to be ; why continue them ?

This would have been their argument, for they were by no means devoid of reasoning, or slow to apprehend a point in their favor. But their cry is the very reverse of this. Substantially it is—

You admit Popish Priests on account of their Episcopal Ordination, and reject us!

You maintain the three Orders and reject our 'Apostolic Institution of Elders and Pastors and Providers for the Poor!'

You stubbornly maintain imposition of hands in Ordination and Confirmation, which we reject!

Such and such like was their wail. All of which proves the Voice of the Church was, alas, too certain for them. Whitgift's *Answer to the Admonition* was naturally violently attacked by the Puritans. One Chark, in a sermon *ad clerum*, laid down these two conclusions:

I. Episcopatus, Archiepiscopatus, Metropolitanatus, Patriarchatus, et Papatus, a Satana in Ecclesiam introducti sunt.

II. Inter Ministros ecclesiæ non debet alius alio esse Superior. [Collier, vol. ii, p. 538.] \*

A certain Nicholas Brown, Fellow of Trinity College, Cambridge, declaimed in the pulpit against the—

English Ecclesiastical constitution, and pronounced the Orders received in the reigns of King Henry and Queen Mary of no significance, and those who were then made priests ought not to officiate without a new ordination. Being called to account for these heterodoxies, he was at last prevailed to recant them. [Collier, ii, p. 538.]

Despairing of reforming the Church to their model, or of getting Parliament to alter the legal status of a Minister, the Puritans erected a presbytery at Wandsworth. Among those concerned we need only note Travers and Chark. The preamble to their resolution establishing this presbytery was:

That forasmuch as divers books had been written, and sundry petitions exhibited to Her Majesty, the Parliament, and their Lordships to little purpose, every man should therefore labour by all means possible to bring the Reformation into the Church. [Collier, vol. ii, p. 541.]

When this open act of schism became known, the Pur-

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\* I. Bishops, Archbishops, Metropolitans, Patriarchs, and Popes, are by Satan introduced into the Church.

II. Among Ministers of the Church there ought not to be any one superior to the other.

tans, notwithstanding their influential friends at court, were vigorously pressed. To gain time most likely, they proposed a public disputation. The challenge was accepted by Sandys, Bishop of London, but Burleigh was opposed to the idea, and instead of a conference several of the leading Puritans were brought before the council and the Ecclesiastical Commissioners and examined touching their opinions on Cartwright's *Reply to the Answer to the Admonition*.

The second and third questions were, whether the *Prayer Book* and the XXXIX Articles were agreeable to God's word or not? The fourth, "whether we are obliged to follow the customs of the Primitive Church or not?" The fifth, "whether all Ecclesiastical Ministers ought to be of equal authority, both in Office and Jurisdiction?" After railing at being forced to subscribe in matters of religion, the malcontents now drew up a "Protestation" which reminds us of the recent words of the Bishop of Western New York, when speaking of the feeble title, "Protestant Episcopal." He says: "I call it feeble because a *protest* is the last resource of an unsuccessful cause. Men enter a *protest* when they give up a case they are not able to maintain."

This "Protestation" they obliged each member, on admittance to a congregation, to swear. Each of these "Protestants" had to make this "Protestation" singly, and individually, as it is drawn up in the first person throughout. He begins his Protestation by having to declare "I am escaped from the filthiness and pollution of these detestable Traditions." The doctrines of the Church are called "idolatrous trash," "marks of the Romish beast" and the Church nicknamed "The Church of the Traditioners." He undertakes that he will not attend the parish church by the following pharisaical declaration :

I will not beautify with my presence those filthy rags, which bring the heavenly Word of the Eternal our LORD GOD into bondage, subjection, and slavery. [Collier, vol. ii, p. 544.]

He finally declares—

Moreover, I have now joined myself to the Church of CHRIST, wherein

I have yielded myself subject to the Discipline of GOD's Word. . . . . For in the Church of the Traditioners there is no other Discipline than that which hath been maintained by the Antichristian Pope of Rome, etc.

The Church of England is then polluted, filthy, abominable, idolatrous. And Episcopal government declared "Antichristian," the very term used, as we have seen, by the Scotch Presbyterians.

This Wandsworth Presbytery was the first open act of schism, and these "Protestants" the first declared schismatics in England. Be it carefully noted that the cause of this schism was the refusal of Church and Realm to tamper with the Threefold Ministry.

### VIII. INDIVIDUAL CASES CONSIDERED.

The consideration of the *Admonition* led us naturally to speak of Cartwright. Cartwright is cited as an example of a man not in Orders, who was yet allowed to minister in the Church of England. As a great deal of stress is laid on these cases it is well to examine them narrowly, the more so as the opponents of the Threefold Ministry usually vaguely state that there were many cases of men not episcopally ordained who were yet permitted to officiate, but when pressed to give chapter and verse, they are forced to confess they know of only four. As the cases are so few, it will not take us long to examine each of them.

#### I. *Thomas Cartwright.*

Thomas Cartwright was born in 1535, was ordained Deacon, obtained the degree of B.D., and became a Fellow of Trinity College, Cambridge. Visited Geneva where he fell in love with the Genevan Discipline. It was during his residence abroad that he was ordained Priest, if "ordained" at all, and most likely at Antwerp. On his return to England, he was elected Margaret Professor of Divinity. He availed himself of his position to lecture vehemently against the Church of England, and especially against her Episcopal government, as we have seen. When deprived he signed the Six Propositions, already alluded to, as the summary of his teaching while Professor. For

this teaching he was deprived of his Fellowship in October, and of his Professorship in December, 1570. Henceforth he was the recognised leader of the Non-conformist faction. He worked for the overthrow of the Ecclesiastical Government, and for the substitution in its place of the Genevan Discipline. What he wanted was an extra-reformation if you will, but not a separation of Church and State. His aim was really to set up a National Church, which did not arrogate for herself "an exclusive claim for the validity of any one form of Church-government," or connect "The Succession with the validity of the Sacraments." He died in 1603.

Cartwright's case is cited to show that although in foreign "Orders," he was yet allowed to minister in the Church of England, and that when he was suspended, he was suspended not on account of his lack of Orders, but on account of his refusal to subscribe to the *Articles*. The answer to that in the first place is, that Cartwright was only allowed to lecture as Professor, or to preach. That is no evidence of his being allowed to execute any ministerial office, such as granting Absolution or celebrating the Holy Communion. It is to be noted that in the charges which Whitgift brings against him, that what he accuses him of is, "That he had forsaken the Ministry, and that he preached here and there where he thought good, and that he lived idly at other men's tables, going up and down idly and doing no good." To that Cartwright answers, "That he indeed lived at other men's tables, having no house nor wife of his own. . . . And that towards some he went about instructing their children, partly in the principles of religion, partly in other learning." All of which he could do, and we nowhere find that he ever claimed to have exercised the priestly office. A layman can teach, and he could, in those days, as he can in these, preach if he has the Bishop's licence.

Moreover, we have to remember the troublous times in which Cartwright lived. It was not so easy then, as now, to ascertain what Orders a man had. We have Whitgift's own testimony to the effect that he had at first taken it for granted that Cartwright was a "full minister."

In his letter to Archbishop Parker, acquainting him with his action against Cartwright (Whitgift was the Master of Trinity College), he writes from Cambridge:

I have pronounced Mr. Cartwright to be no Fellow here, because contrary both to the express words of his oath, and plain statute of his college, he hath continued here above his time, not being full minister; which truly I did not know until now of late; for if I had known it before I might have eased myself of much trouble, and the College of great contention. [Strype's *Whitgift*, vol. i., p. 96.]

The Statute to which Whitgift alludes was the one under which a Fellow was admitted on his swearing to become a Priest in due time. Cartwright had taken the Fellowship, but not fulfilled his oath. It is noteworthy that Cartwright does not plead the validity of his foreign "Orders" if he had any. All that he and his friends complained of was that his offers of disputation of the points in question had not been accepted. An untrue accusation by the bye, but still if true, one not affecting his Orders in the least.

Later in life, September 1, 1590, he was brought before the Ecclesiastical Commissioners to answer interrogatories on his conduct during the preceding seven years. The interrogatories were to the following effect:

(1) We object and articulate against him, that he being a Minister (at least a Deacon) lawfully called according to the Godly and lawful Orders of the Church of England, has renounced the same Orders, Ecclesiastical, as an Antichristian and an unlawful manner of calling to the Ministry.

(2) That he departing this Realm . . . . was contented in foreign parts (as at Antwerp, Middleborough, or elsewhere,) to have a new vocation, election, or Ordination by imposition of hands to the Ministry, or unto some other Order or Degree Ecclesiastical, and in other manner or form than the laws Ecclesiastical of this Realm do prescribe.

(3 and 4) 'That by virtue or color of such his latter vocation, election, or ordination, becoming a pretended Bishop or Pastor' of such congregation at Antwerp, or Middleborough, he established an Ecclesiastical Seminary or Presbytery, and by such authority 'certain English-born subjects were called, elected, or ordained by imposition of hands to be Ministers or Ecclesiastical Doctors (being not of that degree before) as Hart, Travers, Grise, and some of them . . . . in other manner than the laws Ecclesiastical of the Realm do prescribe or allow of.' [Collier, vol. ii, pp. 623-626.]

And that (5) they took upon them besides such

authority, the "censures and keys of the Church;" (6) that he conformed to the use of foreign Churches; (7) that since his last return from abroad (in 1585), "he being placed at Warwick he faithfully promised (if he might but be tolerated to preach) not to impugn the laws, Orders, policy, government nor governors, in this Church of England," but that (8) "having no Ministry in this Church (other than such as he had before forsaken and still condemneth)" he had preached at Warwick, and other places without a licence, against the Ordinal, and other points of Polity, and Doctrine, and induced others so to do as is set forth in the remaining twelve Articles.

From all of which we see perfectly plainly that the Laws of the Church and the Laws of the Realm recognised but one lawful ministry—that according to the Ordinal. So far from recognising foreign "Orders," or allowing one so ordained to minister in England in any way, we here see that Cartwright is actually accused of "conforming to the use of foreign churches" while abroad, the foreign churches being of course the various Protestant bodies. It is further to be noticed that Cartwright is nowhere accused of exercising the office of a Priest, such as celebrating the Holy Communion, or exercising the power of the keys in England. He is accused of doing these things abroad, and of preaching in England. His preaching was tolerated, even though he had no licence, and that by no less a person than Whitgift.

For when he (*i. e.*, Cartwright,) was freed from his troubles he oft repaired to the Archbishop, who used him kindly and was contented to tolerate his preaching in Warwick divers years. . . . Yet when Her Majesty understood by others that Master Cartwright did preach again (though temperately according to his promise made to the Archbishop) she would by no means endure his preaching any longer without subscription. [Paule's *Whitgift*, 72, as quoted by Soame's *Elizabethan History*, 1839, p. 402.]

The mere fact that Whitgift tolerated the preaching of Cartwright when he had grown old and temperate, is in itself presumptive evidence that Cartwright only preached, for had Cartwright but *once only officiated as a Priest* his partisans would have immediately noised it abroad that he

had done so with the Archbishop's connivance. Yet when this preaching of his old antagonist is brought officially before the good-natured Archbishop, the preacher is silenced.

The case of Cartwright is then briefly this. He was a Deacon in Holy Orders; and the Church recognised him as such, even though he might contemn that Holy Order. He was a Preacher, and the law allowed that. But both Church and State forbade the exercise of the office of Deacon, or Preacher, if it was exercised contrary to the laws Ecclesiastical and Civil.

## II. *Dean Whittingham.*

Whittingham born in 1524, went to Brasenose College, Oxford. During Mary's reign he visited Frankfort and Geneva. Was "ordained" at Geneva, and ministered to a congregation. On his return was made Dean of Durham, through Leicester, the champion of the enemies of the Church, in 1563.

A metropolitical visitation naturally discovered many irregularities, and among others the lack of Orders of Dean Whittingham. Relying on his court influence, the Dean denied the right of the Archbishop to visit his Cathedral, and appealed to the court. In consequence two Royal Commissions were issued, one in 1576 and the second in 1578. The chief Commissioner was the Archbishop himself (Sandys, who succeeded Grindal May 8, 1577). Whittingham was asked to prove the validity of his Orders. Being thus driven into a corner, the Dean "confessed he was neither deacon nor minister according to the Law of the Realm" [Strype's *Annals*, ii, pt. 2, p. 170, quoted by Soame, p. 231], but he pleaded a sufficient ordination at Geneva. The Archbishop denied the sufficiency of such ordination.

After producing various certificates of election by "lot and election" or by "suffrages," he at last produced one which testified besides that he "was admitted minister with such other ceremonies as there is used and accustomed."

Whittingham effectually postponed further proceedings by dying on June 10, 1579. His partisans have since maintained that Whittingham's Ordens, perhaps, were not "valid Genevan Orders," but this is an unlikely surmise, because he was no obscure man; he was one of the translators of the Geneva Bible, and a friend of Calvin. Calvin was a rigid conformist to Calvinism, and he would not have sanctioned or connived at "irregular Genevan Orders." Nor was there with a person of Whittingham's position and known views as an Anti-Surplice\* man, any necessity for him to seek a "hole-and-corner" ordination. He was a *persona grata*, and a welcome addition to the Genevan ranks. We are also to remember that the years 1563 to 1576 were not so far removed from the times when preferments were given to laymen, and held by laymen who, while they were prebendaries, abbots, deans, aye, and Bishops by name, and received the emoluments of those preferments, yet never presumed to exercise the spiritual functions attached to them.

Parallel cases are to be found, even in these days, in European armies. Women and children of royal or noble birth are captains, colonels, and generals, and draw the pay attached to these grades, yet who would dream of entrusting military operations into their hands?

Such things were scandals in the Church, as witness the cases of Leo and Calvin, already mentioned. Crumwel was Dean of Wells, and in the reigns of Henry VIII and Edward the VI, deaneries and prebends were bestowed right and left on other laymen. The object of the Visitation Articles was, as we have seen, to remove such scandals. The Papal Supremacy was abolished in 1534, little more than thirty years, and men must have been living who had known of many cases of still more scandalous preferments, nor had the action of the Reformers or of the courtiers of Henry, Edward, and Mary been such as to render Church property and endowments especially sacred in the eyes of the people. It would then not have

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\* He called surplices "defiled robes of Anti-Christ," the "ornaments of a Babylonical strumpet," even when Dean, although he wore the surplice.

been much of a scandal in the eyes of the men of that day even if everyone knew that the Dean of Durham was, as he was charged by his Archbishop in 1578 as being, "*merè laicus*."

The probabilities, however, are that Whittingham kept quiet, and said nothing about his Orders, or where he got them from. Men are by nature trusting. Even in these days of stricter discipline, clergy preach outside of their Dioceses without even taking their Letters of Orders with them, and it is even doubtful whether men do not get instituted as rectors without producing their Letters of Orders to Bishop or Church wardens. They are taken for granted.\* If Whittingham exercised Sacerdotal functions (of which, by the bye, we have *no proof*) he did so by passing himself off as a Priest of the Church of England. His reluctance to acknowledge the Archbishop's jurisdiction, his refusal to answer the Visitation interrogatories, his appeal to his court friends against the Archbishop, his delays in procuring the certificates of his "Orders," all these actions of his seem to point to the fact that he did not himself believe in the validity of his "Orders;" else he would from the first have fought out the question on that very ground. When asked for his Letters of Orders he would have said, as he presented his Genevan Letters, "Here they are; deny them who dare."

And the point that is very significant, and tells strongly against the view that modern Parity-men want us to take of the *Act 13 Eliz. c. 12*, that it was meant as a side door for the admission of foreign Orders (which we have already seen was not the case) is, that Whittingham never appealed to that Act. Yet here, if we are to believe these men, was the very Act to enable Whittingham *et hoc genus omne* to hold their benefices and preferments legally.

Every one under the Degree of a Bishop which doth or shall pretend to be a priest or minister of GOD's Holy Word and Sacraments by reason of any other form of institution, consecration, or ordering than the form set forth by Parliament in the time of the late King Edward VI, and now used

\* Since above was written, a scandal has been exposed in England, where a man actually got inducted into a benefice, and officiated as a Priest for several years, without having had *any kind of ordination*. An easy-going Bishop took his word that he had been ordained.

in the reign of our most gracious Sovereign Lady, shall, on subscription of the XXXIX Articles, be entitled to hold any benefice.

This was passed in 1571.

Whittingham had signed the XXXIX Articles, else subscription to them would have been the first thing demanded of him. The silence on that point is tolerably conclusive. Why did not Whittingham, in 1576-79, refer to this very Act of 1571, if it was meant to apply to Orders such as his and not to Roman Orders only? That he did not do so is pretty strong evidence that he nor his friends had yet put their gloss on it.

However, to pursue the matter is useless. As we have seen, Whittingham cut the matter short by dying. His partisans may yet boast, as they do, that he was not deposed; no, quite so, because he was—“*depositus in pace.*” There let him stay say we, for our part. Though ever and anon the friends of Parity dig him up wherewith to attack the claim of the Church to the exclusive validity of her form of government. Some day, however, they may join with us in saying, over him, *Requiescat in pace.*

### III. John Morrison.

Morrison was a Scotchman, who was given a preacher's licence on April 6, 1582, by William Aubrey, the Vicar-General of Archbishop Grindal during his suspension.

This is the only case which appears at first sight to be a semi-official recognition of other Orders than those of the Churches of England or Rome, because his Letters of Licence do distinctly state that this J. Morrison was ordained by imposition of hands according to the form of the Reformed Scotch Church, and approved of such Orders, and allows him to administer the Sacraments; but all this is subject to a rather peculiar clause, *Quantum in nobis est, et de jure possumus et quatenus jura regni patiuntur*, which legally nullifies the whole Letter of Licence and reduces it to a mere expression of good-will on the part of William Aubrey, LL.D., towards John Morrison and his Scotch Orders.

It is much the same as if, during the late Bishop of

New York's illness, the Standing Committee had issued a licence to Spurgeon, "ordained according to the Orders of the Baptist Church," to preach and administer the Sacraments within the Diocese of New York, "so far as in us lies, and we are able by law, and so far as the laws of the State allow." Very short work would have been made of such a licence. All that this licence to John Morrison proves is, as Collier [vol. ii, p. 519] well puts it: "'Tis pretty plain Aubrey was somewhat conscious of a strain upon the English Constitution, and that the Archbishop was not so firm to Episcopal right, and Apostolical Succession, as might have been expected." In vindication of Archbishop Grindal it must be remembered that he was not only suspended at that date, but *blind*. He may never have known of this licence of his Vicar-General. Aubrey was a civilian, a lawyer, and Travers, who was very popular with the Temple lawyers, and had formed a strong Puritan party among them, may have reckoned this Aubrey among his followers. Aubrey as Vicar-General to the Archbishop of Canterbury made use of his official position to give effect to his sympathy with the Puritan party. Just as a Presbyterian having been elected a Church warden in a Canadian parish, in former days, proposed to invite a Presbyterian Minister to preach in the Church during a vacancy. Such acts on the part of officials do undoubtedly commit the Church in the eyes of many, but after all, they do not as a matter of fact commit the Church unless she officially approves of them. They are not the Voice of the Church.

This is the only one Letter of Licence which can be shown on the part of those contesting the exclusive validity of one form of Church government, and that it is the sole one, is very strong presumptive evidence that such recognition by individuals of so-called "Orders" was very scarce indeed. Even if bushels of them could be found, yet they would be of no account. Individual predilections do not stand for the Voice of the Church; not even the predilections of Vicar-Generals.

What would require to be proved would be that John

Morrison did perform Sacerdotal acts *coram Ecclesia*, and to the knowledge of all, that he was only a minister according to the Reformed Scotch Church; and that the matter having been brought up in Convocation, Convocation had freely sanctioned the continuance of John Morrison's ministrations as a Priest.

#### IV. *Walter Travers.*

Walter Travers, on leaving Trinity College, Cambridge, completed his studies at Geneva. While there, he embraced Calvinism, and defended it and its discipline, in his *Book of Discipline*, which became the authority of the Non-conformists. He received Orders at Antwerp, as we have already incidentally seen from the interrogatories administered to Cartwright; and thus, as Collier quaintly observes, "was made a Minister by the Presbytery of Antwerp; that is, they did what they could towards giving him a Holy Character."

Travers was able, learned, and of courtly manners. Such a man soon found a pattern. Lord Burghley made him his domestic chaplain and tutor. Through his patron's influence he was named afternoon preacher at the Temple by Aylmer, Bishop of London. The undoubted ability and popular manners of the new preacher soon made him a favorite and won for him many staunch friends among the Benchers.

When Hooker was appointed Master of the Temple in 1585, the consequence was, as has been said, "the forenoon sermon spake Canterbury, and the afternoon Geneva." Pressure had been brought to bear on Archbishop Whitgift to appoint Travers to the Mastership, but he had refused unless Travers would not only subscribe to the Articles (we have seen what Whitgift meant by the Articles, not only the XXXIX but the Three), but "make proof unto me that he is a minister ordered according to the laws of the Church of England, as I verily believe he is not, because he forsook his place in the College upon that account; I can by no means yield my consent to the placing him there, or elsewhere in any function of

this Church." [Isaac Walton's *Life of Hooker*, in Keble's Edition, vol. i, p. 31.] Consequently, when Hooker complained to the Archbishop, of these pulpit combats, the Archbishop silenced Travers. The High Commissioners removed him from his post, and signed an order silencing him there and elsewhere, on the following grounds:

That he was no lawfully ordained Minister according to the Church of England.

That he preached without being licenced.

That he openly presumed to confute such doctrine as had been publicly delivered by another preacher without giving notice of these controversial sallies to the lawful Ordinary.

Here, then, was the distinct authoritative ruling as to the Episcopal Ordination, immediately the law was challenged. The verdict was, that through lack of that Episcopal Ordination the challenger was not an ordained minister, according to the Church of England.

Travers appealed to the Privy Council, and we may depend upon it, that from his position at the Temple he had the very best of legal advice. Now, *for the first time*, was the endeavor made to ride the Presbyterian coach and six through the Act of Parliament, 13 Eliz. c. 12. Under that Act he appealed, and then entering into detail against the decision of the High Commissioners he replied that all ordinations were equally valid in a Christian Church. That he considered the Bishop of London's letter of recommendation a sufficient Faculty for preaching. Quoted S. Paul notwithstanding S. Peter to his face as justifying his conduct in clashing with Hooker.

His appeal was dismissed.

The law had been distinctly challenged, which it had not been in the previous cases; and the answer is of no uncertain kind. It is instructive to note that Travers among his pleas of defence cited the case of Whittingham, saying "Whittingham might have retained his preferment had he lived." This Whitgift denied point-blank. Again, Travers says: "The universal and perpetual practice of all Christendom, in all places, and in all ages proveth the

ministers lawfully made in any Church of sound profession in faith ought to be acknowledged such in any other." [Strype's *Whitgift*, 184, quoted by Soame's *Elizabethan History*, p. 233.]

Whitgift has in the margin, "Excepting always such Churches as allow of Presbytery and practise it."

It is also to the point to remark that if there had been any other case than Whittingham's it would have been raked up, and considering the numerous friends Travers had at Court, at the Bar, and through the country, two propositions may be safely made:

(1) That there was no known case of a man having other than Episcopal Ordination being in the actual enjoyment of a benefice of the Church of England at that time.

(2) That the case of John Morrison could not have been widely known, or what is still more probable, Morrison confined himself to preaching, if the licence had not already been revoked, or treated as null by the present Archbishop.

In support of the last proposition we must not forget that our worthy "Wilhelmus Aubrey Legum Doctor," etc. was alive at this time, and certainly till 1591, and engaged and interested in these very matters of discipline, being one of the Commissioners who deprived Robert Cawdrey of his Rectorship of South Luffenham for preaching against the Bishop and the *Prayer Book* in 1586, and that the appeal of Cawdrey, which was argued before all the Judges, was, it was said, incited by the lawyers of the Travers party.

We are so accustomed, unfortunately, to think that a preacher must be a minister, that common people deem every minister a preacher, and every preacher a minister. It is well to bear in mind that such is not the law of the Church. The Ministerial powers come from Ordination; the right of preaching from the licence of the Ordinary. Before the Reformation many priests had a cure of souls given them, but held no licence to preach. Laymen have been, on the other hand, preachers at all times of the history of the Church. Friars were commonly laymen,

and members of the Church Army are laymen. In the time of Elizabeth laymen were allowed to preach, if licenced, without there being any pretence that they were in Holy Orders or were under Monastic discipline.

Two examples will suffice :

William Holcot, a gentleman of quality, used to preach in his velvet bonnet, damask gown, and chain of gold. He preached one of the funeral sermons at the burial of Jewel, Bishop of Salisbury, in May, 1571.

Richard Taverner, High Sheriff of Oxford, preached at S. Mary's, wearing his gold chain and sword. Two of his sermons are even enshrined in the *Book of Homilies*. The following, taken from his sermon at S. Mary's, may not be uninteresting as a specimen of the sermons of this worthy lay preacher and of his fondness for alliteration.

Arriving at the Mount S. Mary's in the stony stage where I now stand, I have brought you some fine biscuits baked in the oven of charity, carefully conserved for the chickens of the Church, the sparrows of the spirit, the sweet swallows of salvation. [*Sketches of the Reformation*. By John Oliver Willyams Haweis, Pickering, 1844, p. 102.]

To assert then that men having Presbyterian or other Orders preached, or were licenced to preach, proves nothing as to the validity of their Orders. What requires to be proved is that such men were accounted as lawfully ordained ministers, allowed to absolve penitents, bless, or celebrate the Holy Communion. Prior to the Reformation there had not been much preaching, and the Reformers rather countenanced indiscriminate preaching, which was perhaps unavoidable at such a crisis, when all men's minds were in a ferment. From there being a lack of preachers there came to be an overflow. Not only did everybody preach, but it grew to be considered a matter of prime importance. This comes out very plainly in the speech of the Bishop of London, at the Hampton Court Conference, in 1603.

The Bishop humbly desired His Majesty that there might be among us a Praying Ministry as other while, for, whereas, there are in the Ministrie, many excellent duties to be performed; as the absolving of the penitent, praying for and blessing the people, administering of the Sacraments, and the like, it is come to pass now, that some sort of men thought it the only

duty required of a Minister to spend the time speaking out of a pulpit, sometimes God wot verie undiscretely and unlearnedly. [*The Summe and Substance of the Conference at Hampton Court*, London, 1605, p. 53.]

Let us also remember that one swallow does not make a summer. Even if a few isolated cases could be brought forward of men with other than Episcopal Orders, having officiated as Priests in those troublous times, such cases would no more prove that the Church had spoken with an uncertain voice on the matter of Holy Orders than it could be said of her that she had abrogated the VII Commandment, because some of her clergy had connived at its violation or actually broken it themselves. It would be easier, indeed, to maintain that the Church allowed her clergy to have two wives than it is to maintain she has recognised non-Episcopal Orders. In the latter case no examples can be cited. In the former we can.

In 1572, John Stowel, gentleman, was brought before the Ecclesiastical Commissioners, for having two wives. Archbishop Parker was prevailed upon, through Leicester, who was a friend of Stowel, not to do anything in the matter. [See Strype's *Parker*, vol. ii, chap. 14.]

About 1225 S. de Seintiz writes to Ralph, Bishop of Chichester :

Nolo Domine excellentiani latere quod . . . quidam capellanus, Willelmus Dens, nomine, Vicarius Ecclesiae de Mundeham duas habet uxores ut dicitur, quarum . . . apud Cicistriam. Qui quidem Willelmus literas detulit a Summo Pontifice, ut dixit; sed in partibus Sussexiae . . . quod nunquam literae illae a conscientia domine papae emanaverunt, sed contra statuta concilii generalis fuerant impetratae. Unde si placet sanctitate vestra, significetis officiariori vestro quid superhoc decreveritis significandum. [*Chronicles of Great Britain and Ireland: Royal and Other Historical Letters Illustrative of Henry III*, ed. W. W. Shirley, M.A., vol. i, p. 277, letter ccxxx.]\*

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\* The gaps are caused by the manuscript being illegible at those places. The following is a translation : I am unwilling that your Excellency should not know that a certain chaplain, William Dens by name, Vicar of the Church of Mundeham, has two wives as it is said, of which (one) lives at

These two cases are almost parallel with those of Morrison and Travers, only that Travers was condemned and Stowel not, Dens could plead letters from the Pope, and Morrison only from a Vicar-General. Yet men's minds not being on this point blinded by controversy, he who should argue from the cases of Dens and Stowel and say that the Church has spoken with an uncertain voice on the estate of Holy Matrimony might receive praise for his quibbling, but none for his honesty of reasoning.

ARTHUR LOWNDES.

(*To be concluded in our next issue.*)

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.Chichester. The said William handed in letters from the Pope as he claimed (allowing this). But in the parts of Sussex (where he now lives?) it is thought that these letters were never issued with the full knowledge of our Lord the Pope, but were procured contrary to the statutes of the General Council. Wherefore, if it pleases your holiness, inform your officer what you have determined should be done in this matter.

## Prayers for the Dead.

WHAT do we know concerning the departed? That they do not immediately pass to their reward or punishment may reasonably be inferred from Scripture, and has ever been the faith of the Church. Holy Scripture teaches us to look forward to a general resurrection, and this resurrection is always spoken of as some thing to be anticipated with joy. But if the souls of the righteous be already in Heaven, a resurrection from the grave would be rather a humiliation than an advance in glory. The doctrine of a future judgment also implies an intermediate state. If the righteous pass immediately into Heaven and the wicked into the place of the damned, there is then no room for a Day of Judgment. We cannot believe that our SAVIOUR ascended to Heaven immediately after His crucifixion and then returned again to the tomb and came forth to the world from it. That such was not the case He tells us Himself, in so many words, when He says to Mary: "Touch me not; for I am not yet ascended to my Father." [S. John, xx : 17.] If He had been, during those three days, with His Father in Heaven, then His ascension from the Mount of Olives would have been nothing more than a dramatic show.

That there is, then, an intermediate state appears plainly to be taught in Holy Scripture. We may also reasonably infer that state to be a state of consciousness. The martyrs under the altar cry out: "How long, O LORD, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth." [Rev. vi : 10] And S. Paul speaks of the intermediate state being a union with CHRIST. "For I am in a state betwixt two, having a desire to depart, and to be with CHRIST." [Philipp. i : 23.] "Willing rather to be absent from the body, and to be present with the LORD." [I Cor. v : 8.] If this were not a conscious presence, so much would not be made of it, and, indeed, it could hardly be spoken of as a gain by one who certainly,

while on earth, experienced the blessing of CHRIST's presence and approval. Again, in our LORD's parable, Dives and Lazarus are represented as having a conscious existence.

This same parable of Dives and Lazarus teaches us one thing further concerning the departed. The righteous and the wicked are separated by an impassable gulf; the righteous are at peace, while the wicked are in misery.

Now concerning those who occupy the place that is the abode of such as Dives (*i. e.*, those who die impenitent and at enmity with God), I shall have nothing further to say. No one, so far as I have been able to discover, believes their condition can be altered. The subject we now have under consideration relates altogether to those who have departed in the faith of CHRIST and now rest in Abraham's bosom.

Of those who die in a state of grace, how different is their preparation for Heaven, and how imperfect are they all. When we remember that "there shall in nowise enter into it (*i. e.*, Heaven) anything that defileth," and when we consider how imperfect are even those who die in the faith and fear of the LORD, then we may conceive the great work of purification that is to be done in Paradise. The departed who die in the LORD are, indeed, "in joy and felicity," but they have not yet attained unto their "perfect consummation and bliss." That the work of grace is not limited by death, but is continued throughout the ages which flow between death and the resurrection, may be inferred from more than one statement in the New Testament. I refer to such passages as this "Being confident of this one thing, that He which hath begun a good work in you *will perform it until (απί) the day of JESUS CHRIST.* [Philipp. i : 6.]

If, then, those who have departed in a state of grace have to-day a conscious existence, and are still being prepared by the work of GOD'S HOLY SPIRIT for a higher sphere, why should we cease our intercessions for them the moment they pass from our sight? Is it not a want of faith in the unseen world which causes us to do so? It will

not do to say, that they are now with the LORD and he will do for them what is best, for that would shut off all intercessory prayers of whatever nature. GOD will most certainly in His good time establish His kingdom in all completeness, but still our LORD has taught us to pray, "Thy kingdom come." (Do we not pray for the dead when we say the LORD's Prayer? Is not "Thy kingdom come" a prayer for them?)

We do not yet fully know the power of prayer, and it behooves us to believe in the greatest possible results and to pray without ceasing. May it not be that our prayers will lift up some among the departed who are still lowest in the Kingdom of GOD to seats of glory and honor?

It may be objected that as we do not certainly know the position occupied by the departed, we might, were we to follow the practice of praying for the dead, often offer prayers in behalf of those for whom no prayers are available, *i. e.*, for those who have died in open enmity to GOD. The same objection, however, might be offered to all intercessory prayers. How do we know that some among the living for whose salvation we pray may not be wilfully hardening their hearts against GOD—nay, may not have committed that sin against the HOLY GHOST, for which there is no forgiveness? But for that reason we do not cease to pray for all men. In our prayers for the living we follow the principle laid down by our LORD, who bade his disciples, when they entered a house, to say, "Peace be to this house." [S. Luke x: 5.] If the inmates were unworthy, the peace was to return to him who offered the prayer. So David, when surrounded by enemies, said: "I humbled my soul with fasting; and my prayer returned into my own bosom." [Psalm xxxv: 13.] They, for whom he prayed, were unworthy, or rejected the blessing offered them by GOD, but for that reason David's prayer was not displeasing to GOD. The blessing he asked for them, returned into his own bosom. So the charity which our prayers for the departed are expressive of, will in nowise be displeasing to GOD. Should we in ignorance pray for one who has passed beyond the power of prayer—if such a thing be

possible—GOD will still be well pleased with this our act of charity and will pour down upon us the blessing we beg for others.

In this connection, it may be well to quote the words of Bishop Reginald Heber, as giving an example of charity for the departed and humble submission to Divine will worthy of our imitation. He says:

Having been led attentively to consider the question, my own opinion is on the whole favorable to this practice, which is, indeed, so natural and so comfortable that this alone is a presumption, that it is neither displeasing to the ALMIGHTY, nor unavailing with Him . . . . I have accordingly been myself in the habit for some years of recommending on some occasions—as after receiving the Sacrament, etc.—my lost friends by name to God's goodness and compassion through His Son, as what can do them no harm, and may, and I hope will, be of service to them. Only this condition I always endeavor to observe—that I beg His forgiveness at the same time for myself, if unknowingly I am too presumptuous, and His grace lest I, who am thus solicitous for others, should neglect the appointed means of my own salvation. [Quoted in *The Christian Doc. of Prayer for the Departed*. F. G. Lee, p. 179.]

The practice of prayer for the departed need not be taught as a duty, but will appear as the natural fruit of Christian Charity, unless it be expressly forbidden. When was there a funeral sermon delivered that did not contain a prayer for the departed. Where can you find a graveyard that does not contain at least one "rest in peace," engraved in marble. The human heart, in the hour of bereavement, though systematically taught that such prayers are without avail, refuses to believe it, and almost unconsciously breaks out in prayer for the departed dear one, to that Father whose power and love cannot be limited by the grave.

What I have said would be insufficient, if proposed in support of a newly elaborated doctrine; but the practice of praying for the departed and the faith that such prayers are beneficial to those for whom they are offered, are older than Christianity itself and may easily be shown to have been all but universal in the Catholic Churches.

In the second book of Maccabees, when the soldiers of Judas were preparing for burial the dead bodies of their brethren, it was discovered that the slain had, hidden

among their clothes, certain articles consecrated to the idols of the Jamnites. "Then," continues the writer, "every man saw that this was the cause wherefore they were slain. All men, therefore, praised the LORD, the righteous Judge, who had opened the things that were hid, betook themselves unto prayer, and besought Him that the sin committed might wholly be put out of remembrance. Besides that, noble Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes the things that came to pass for the sins of those that were slain. And when he had made a gathering throughout the company to the sum of two thousand drachms of silver, he sent it to Jerusalem to offer a sin-offering, doing therein very well and honestly, in that he was mindful of the resurrection: for if he had not hoped that they that were slain should have risen again, it had been superfluous and vain to pray for the dead. And also in that he perceived that there was great favor laid up for those that died Godly, it was an holy and good thought. Whereupon he made a reconciliation for the dead that they might be delivered from sin." [II Maccabees xii : 40-45.]

The war, in which this event is here said to have occurred, took place B.C. 160. If this account be historic, it shows that the practice of praying for the dead prevailed at that time [*i. e.*, B.C. 160], and if the events here related be not founded on fact, it at least proves that the practice was common at the time of the writing of the second book of Maccabees. This book was written at least "before the destruction of the Temple," according to Schurer [*Schaff-Herzog Encyclopædia*], the German authority. This is the latest limit: the true date is probably much earlier. We have, then, evidence that the people of GOD practised prayer for the dead before or at the time of CHRIST, and coupled this practice with the belief in a resurrection. The practice has continued in the Jewish Church to the present day. The following prayer is from the Burial Service, used by the Jews in this country:

Let the gates of eternal happiness be widely opened to this returning soul, and look down in mercy upon those who mourn and weep; heal them,

Father, console them, merciful God, and comfort their hearts with the benign rays of Thy loving kindness. [Select Prayers for Various Occasions in Life.]

Another prayer contains the following petition:

O may there also be repose granted to all the dear and beloved souls, who departed this life in the past year, and were gathered to their people. The Spirit of God may lead them into fields of happiness. Amen. [Daily Prayers for American Israelites, as revised in Conference.]

The following is from a prayer, to be said "on setting a tombstone:"

LORD, in setting this stone to the memory of ——, I beseech Thee to grant repose to his soul, give him the peace of the righteous, and admit him to the joy of contemplating Thy Divine presence. [Select Prayers.]

There are also prayers appointed to be said at the grave of a father, mother, wife, husband, and at the graves of various other relatives.

Our LORD nowhere condemns this practice, common in his day, which appears to have been considered as naturally following a belief in the continued existence of the departed and the faith in a resurrection; but he did rebuke the Saducees, who were probably the only Jews who did not pray for the dead, because of their disbelief in a resurrection.

The practice of praying for the dead has come down to our time through two channels, viz: the Jewish and the Christian Churches. We shall now go back and follow the practice through the Christian channel of tradition.

The custom of being baptised for the dead, referred to by S. Paul, shows the prevalence of a belief that the dead could be benefited by the acts of the living. It appears that living Christians were often baptised for unbaptised dead Christians. Dollinger says this was done to obtain for the departed the prayers of the Church, the Church never offering prayers for those who died unbaptised. [*The First Age of the Church.*] I do not cite the practice of Baptism for the dead as being approved by S. Paul, but simply as evidence of an existing and common belief, in the early age of the Church, that the dead may be benefited by the living.

Another passage in S. Paul's writings I now refer to, as bearing directly on the subject before us. In a letter to S. Timothy, the following words occur:

The **LORD** give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome he sought me out very diligently, and found me. The **LORD** grant unto him that he may find mercy of the **LORD** in that day. [II Timothy i : 16-18.]

It is evident from the fact that the house of Onesiphorus is mentioned, and not himself, that S. Paul's companion was dead when he wrote these words. This conclusion is strengthened by referring to the close of the Epistle, where a similar expression occurs: "Salute Prisca and Aquila, and the household of Onesiphorus. [II Timothy iv : 19.]

This is the opinion of all the commentators that I have been able to consult. "S. Paul may have been aware that Onesiphorus was absent then from Ephesus; but this peculiar greeting, taken together with the words of Chapter i : 16, leads us irresistibly to the conclusion that this friend of S. Paul's was dead when the Epistle was written." [Spence on II Tim. iv : 19, in Ellicott's *Commentary*.]

With this agree also Meyer and DeWette. Dr. Van Oostersee, in Lange's *Commentary*, says this is a common interpretation, but refrains from giving his individual opinion. He, however, thus comments on the practice of praying for the dead: "It is often forgotten that the Gospel nowhere lays down a positive prohibition to follow with our wishes and prayers, if our hearts impel us thereto, our departed, while in the condition of separation . . . . In any case, it is well to distinguish between the Christian idea which lies at the foundation of such inward needs, and the form of the later Church rite and practice."

The words of S. Paul: "The **LORD** grant unto him that he may find mercy of the **LORD** in that day" are, then, a prayer for the dead. For we cannot imagine that S. Paul would make use of such language as simply a vague expression of regard for the departed, addressed to no one.

Prayer is the soul's sincere desire,  
Utter'd or unexpressed.

We now come to the testimony of the post-apostolic times, "Si quidquid antiquissima omnium ecclesiarum traditione stabilitum apud Christianos, et observatum est, commemoratio defunctorum fuit, ad altare DEI intersacerorum mysteriorum celebrationem." [Renaudot, vol. ii, 104.]

All the most ancient liturgies contain prayers for the dead, only one or two of which I shall here reproduce:

Remember, O LORD GOD, the spirits of all flesh, of whom we have made mention, and of whom we have not made mention, who are of the true faith, from righteous Abel unto this day: unto them do Thou give rest there in the land of the Living, in Thy Kingdom, in the joy of Paradise, in the bosom of Abraham, and of Isaac, and of Jacob, our holy fathers. [Liturgy of S. James. *Ante-Nicene Fathers*, Buffalo Ed., 1886, vol. vii, p. 546.]

O LORD, our God, give peace to the souls of our fathers and brethren who have fallen asleep in JESUS, remembering our forefathers of old, our fathers, patriarchs, prophets, apostles, martyrs, confessors, bishops, and the souls of all the holy and just men who have died in the LORD. Especially remember those whose memory we this day celebrate, and our holy father Mark, the apostle and evangelist, who has shown us the way of salvation. [Liturgy of S. Mark. *Ante-Nicene Fathers*, vol. vii, p. 556.]

O LORD GOD ALMIGHTY, accept this oblation for the whole Holy catholic Church, and for all the pious and righteous fathers who have been pleasing to Thee, and for all the prophets and apostles, and for all the martyrs and confessors, and for all that mourn, that are in straits, and are sick, and for all that are under difficulties and trials, and for all the weak and oppressed, and for all the dead that have gone from among us; then for all that ask a prayer from our weakness, and for a degraded and feeble sinner. [Composed by S. Adæus and S. Maris, teachers of the Easterns, *Anti-Nicene Fathers*, vol. vii, p. 564.]

Moreover we offer to Thee this reasonable service in behalf of all those who have gone to sleep in faith, ancestors, fathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, virgins, and for every spirit made complete through the faith. [Liturgy of S. Chrysostom (used to-day in the Greek Church). Proctor's *History of the Common Prayer*, p. 311, *vide also* Liturgies of S. Clement, Theodore of Mopsuestia, etc.]

The writings of the Fathers furnish further testimony to the then common practice of praying for the dead. In the writings of Fathers before Tertullian I have been able to find no reference to the practice, nor indeed can I find any reference whatever to the state of the dead. They simply are occupied with other subjects. Tertullian, who was born about thirty or forty years after the death of S. John and wrote during the latter part of the second cen-

tury, says every woman prays for the soul of her deceased husband, and likewise does a husband pray for his deceased wife. "Indeed, she prays for his soul, and requests refreshment for him meanwhile, and fellowship (with him) in the first resurrection; and she offers (her sacrifice) on the anniversaries of his falling asleep." [*Monogamy*, chap. x.] "For the first wife you cannot hate, for whom you retain an ever more religious affection as being already received into the LORD's presence; for whose spirit you make request; for whom you render annual oblations." [*Exhortation to Chastity*, chap. xi; *Monogamy*, chap. x, *vide also* Tertullian's *Of the Crown*: "As often as the anniversary comes round, we make offerings for the dead, as birthday honors. Vol. iii, chap. 3, Buffalo Ed., 1885.]

S. Cyprian also speaks of it as a common custom in his day. "We always offer," he writes, "sacrifices for them, as you remember, as often as we celebrate the passions and days of the martyrs in the annual commemoration." [*Epis.* 33.]

S. Cyril, of Jerusalem, in his work on the Eucharist, says, in describing the prayer which followed the Prayer of Consecration :

Then we commemorate also those who have fallen asleep before us, first patriarchs, prophets, apostles, martyrs. . . . Afterwards also on behalf of the holy fathers and bishops who have fallen asleep among us, believing that it will be a very great advantage to the souls, for whom the supplication is put up, while that holy and most awful sacrifice is presented. [*Lecture 23*, p. 275, Oxford, 1845.]

S. John Chrysostom, in his homily against immoderate sorrow for departed friends, says:

But grant that he departed with sin upon him, even on this account one ought to rejoice that he was stopped short in his sins, and added not to his iniquity; and to help him, as far as possible, not by tears, but by prayers and supplications and alms and offerings. For not unmeaningly have these things been devised, nor do we in vain make mention of the departed in the course of the Divine mysteries, and approach God in their behalf, beseeching the Lamb, Who is before us, Who taketh away the sin of the world; not in vain, but that some refreshment may thereby ensue to them. [*Homily 41*, p. 592, Oxford, 1845.]

S. Augustine, while he held that martyrs go immedi-

ately to Heaven and therefore have no need of our prayers, on the general subject of prayers for the dead, writes thus:

But it is not to be doubted that by the prayers of Holy Church, and the saving Sacrifice, and the alms which are expended for their souls, the dead are aided ; that the LORD should deal more mercifully with them than their sins have deserved. . . . It is not by any means to be questioned that these do profit the departed ; but only such as have so lived before death, that these things may be useful to them after death. [Sermon 122, p. 855, Oxford, 1845.]

His prayer for the soul of his mother Monica is recorded in his confessions: "Therefore, O my praise and my Life, the GOD of my heart, setting aside her good actions, for which I joyfully give Thee thanks, I now make intercession for my mother's transgressions." [Aug. Confess., p. 180, Oxford, 1843.]

During the middle ages corruptions of all sorts crept into the Church, and it is only natural to find the doctrine of prayers for the dead surrounded by many corrupt teachings and practices. This period I shall pass over and now come to our branch of the Church Catholic. Before the fifteenth century it was in complete (though unwilling) subjection to Rome, and the primitive practice of praying for the rest and refreshment of the departed was overgrown with the more modern teachings concerning Purgatory. While it was the desire of the early Reformers to destroy this overgrowth of weeds, it was not their intention to root up the wheat also. This appears from abundant evidence.

In 1537 was put forth, by authority of the Convocation, the *Institution of a Christian Man*. This document contained the following passage :

Forasmuch as due order of charity requireth, and the Book of Maccabees and divers ancient doctors plainly show, that it is a very good and charitable deed to pray for the souls of the departed ; and forasmuch also as such usage hath continued in the Church so many years, even from the beginning, we will that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that no man ought to be grieved with the continuance of the same, and that it standeth with the very due order of charity a Christian man to pray for the souls departed, and to commit them in our prayers to GOD's mercy.

This was not put forth without due consideration, and during the years which intervened between this publication and the publication of the First Book of Edward VI, this and kindred subjects were well discussed. Still in the Communion Service of that book we find the following:

We commend unto Thy mercy, O **LORD**, all other Thy servants, which are departed hence from us, with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech Thee, Thy mercy and everlasting peace, and that, at the day of the general resurrection we and all they which be of the mystical body of Thy Son may altogether be set on His right hand, and hear that His most joyful voice: Come unto me, O ye that be blessed of my Father, and possess the kingdom, which is prepared for you from the beginning of the world; grant this, O Father, for **JESUS CHRIST**'s sake, our only Mediator and Advocate.

And in the Order for the Burial of the Dead, was the prayer:

We commend into Thy hands of mercy, most merciful Father, the soul of this our brother departed, and his body we commit to the earth, beseeching Thine infinite goodness, to give us grace to live in the fear and love, and to die in Thy favor; that when the judgment shall come which Thou hast committed to Thy well beloved Son, both this our brother, and we may be found acceptable in Thy sight, and receive that blessing which Thy well beloved Son shall then pronounce to all that love and fear Thee, saying: Come, ye blessed children of my Father; receive the kingdom prepared for you before the beginning of the world. Grant this, merciful Father, for the honor of **JESUS CHRIST** our only SAVIOUR, Mediator, and Advocate. Amen.

In the Second Book of Edward VI, prayer for the dead was omitted from the Communion Office, and the prayer in the Burial Office was changed to the following forms:

ALMIGHTY GOD, with whom do live the spirit of them that depart hence in the **LORD**, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh; be in joy and felicity: We give Thee hearty thanks, for that it hath pleased Thee to deliver this N. our brother out of the miseries of this sinful world: beseeching Thee that it may please Thee of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to haste Thy kingdom, that we, with our brother, and all other departed in the true Faith of the holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy Eternal and everlasting glory. Amen.

From this we see that the doctrine of the Church had not changed in this point. This is further proved by a reference to the Act of Uniformity which established the

second book. That Act declared "that the first *Prayer Book* had contained nothing but what was agreeable to the Word of GOD and the primitive Church;" and that such doubts as had been raised in the use and exercise thereof proceeded rather from "the curiosity of the minister and mistakes than from any other worthy cause." [Proctor's *History of the Prayer Book*, p. 35.]

The Burial Service remained unaltered in the *Prayer Book* of Queen Elizabeth [1559], and the *Primer* published by her authority also contained prayer for the dead. [Private prayers but forth by authority, etc. *Parker Society*, p. 67.]

At the Hampton Court Conference, the Presbyterians objected to the clause in the prayer above referred to in the Burial Service, which expressed "assurance of the deceased party's happiness, which they did not think proper to be said indifferently over all that died." [Wheatley.] The clause was, therefore, dropped and the Prayer in the English Book reads at present, thus—

We give Thee hearty thanks, for that it hath pleased Thee to deliver this our brother out of the miseries of this sinful world; beseeching Thee that it may please Thee; of Thy gracious goodness, shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, with all those that are departed in the true Faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory.

Concerning the prayer as it stands at present, Wheatley very truly remarks:

Not but that the sentence, as it is still left standing, may well enough be understood to imply the dead as well as the living; for we pray (as it is now) that we, with all those that are departed in the true faith of God's Holy Name, may have our perfect consummation and bliss: which is not barely a supposition, that all those who are so departed will have their perfect consummation and bliss; but a prayer also that they may have it, viz: that we with them and they with us, may be made perfect together, both in body and soul, in the eternal and everlasting glory of God. [*A Rational Illustration of the Book of Common Prayer*. Bohn, p. 482.]

And Bishop Overal, who was a prominent figure at the Hampton Court Conference, thus speaks of it:

The Puritans think that here is prayer for the dead allowed and practised

by the Church of England ; and so think I : but we are not both in one mind for censuring the Church for so doing. They say it is popish and superstitious ; I, for my part, esteem it pious and Christian. The body lies in the grave, but by CHRIST's power and GOD's goodness shall men be raised up again ; and the benefit is so great that sure it is worth the praying for ; for then we may pray for what we ourselves or our deceased brethren as yet have not, therefore doth the Church pray for the perfect consummation of bliss, both in body and soul, to be given to our brethren departed. We believe the resurrection ; yet may pray for it as we do for GOD's Kingdom to come. Besides, prayer for the dead cannot be denied but to have been universally used of all Christians in the ancientest and purest state of the Church, and by the Greek Fathers, who never admitted any Purgatory, no more than we do, and yet pray for the dead notwithstanding. What though their souls be in bliss already ? They may have a greater degree of bliss by our prayers : and when their bodies come to be raised and joined to their souls again, they shall be sure of a better state. Our prayers for them will not be in vain, were it but for that alone. [Bishop Overal. *Additional Notes to Dr. Nichols on the Book of Common Prayer.* Quoted by Wheatley, p. 483-4.]

We have now traced the teaching of the Church of England, on the subject of prayers for the dead, as expressed in her liturgies down to the present day. Were we to go back and refer to the writings of her representative men, we would find that they understood the doctrine of the Church to be as is here set forth. I must content myself with simply putting down the names of some of those who have distinctly stated their belief in the efficacy of prayers for the dead, and that the practice of praying for the dead is not opposed to the teachings of the Church. In the seventeenth century we have Bishop Andrews, Bishop Cosin, Bishop Buckeridge, Bishop Forbes, of Edinburgh, Herbert Thorndike (one of the most learned theologians of the century), Bishop Gauden, Bishop Jeremy Taylor, Bishop Ken. In the eighteenth century I only mention Bishop Hickes, the non-juror; Collier, the historian, and Bishop Wilson, of Sodor and Man. In the nineteenth century we have Bishop Heber, Bishop Harrington, of Durham; Dr. Legge, of Oxford; Bishop Kaye, of Lincoln; Bishop Samuel Wilberforce, of Winchester.

All over England inscriptions on tombstones may be found, containing prayers for the departed, extending in dates from the Reformation to the present day.

We have, moreover, the decision of the Arches Court of Canterbury, concerning the doctrine of the Church.

In 1838, suit was brought against Mary Woolfrey, of the parish of Carisbrooke, in the Isle of Wight, "for having erected, or caused to be erected, a certain tombstone, in the church-yard of the same parish, to the memory of Joseph Woolfrey, late of the parish deceased, with a certain inscription thereon, contrary to the Articles, Canons and Constitutions, as to the doctrine and discipline of the Church of England." The inscription objected to was this: "Pray for the soul of J. Woolfrey." "It is a holy and wholesome thought to pray for the dead."

The dean, the Rt. Hon. Sir Herbert Jennet Fust, in his judgment, reviews all the arguments of the case at length and gives his decision as follows:

I am, then, of opinion, on the whole of the case, that the offence imputed by the Articles has not been sustained; that no authority or Canon has been pointed out by which the practice of praying for the dead has been expressly prohibited.

The position of the Church of England, then, is plainly this: She nowhere has condemned the practice of praying for the dead, but she has condemned the corrupt doctrine of Purgatory which, in the Roman Church, has grown up around this primitive and catholic practice. Our own branch of the Church has declared "that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline or worship, or further than local circumstances require;" and has consequently retained in the Order for the Burial of the Dead, a prayer for the departed in these words: "And we beseech Thee, that we, with all those who are departed in the true faith of Thy holy Name, may have our perfect consummation and bliss, both in body and soul, in Thy eternal and everlasting glory, through JESUS CHRIST our LORD."

It is sometimes said that this is not a prayer for the dead, but is simply a prayer, that the living may at last attain to the perfect consummation and bliss now enjoyed by "those who have departed in the true faith." But the departed do not yet enjoy perfect consummation and bliss.

If Paradise furnishes perfect consummation and bliss, in what respect can Heaven be more to be desired? And most certainly the departed do not now enjoy "perfect consummation and bliss both in body and soul," for their bodies have been committed to the ground, "earth to earth, ashes to ashes, dust to dust, looking for the general resurrection at the last day," . . . . when "the corruptible bodies of those who sleep in Him shall be changed and made like unto His own glorious body." Then, and not till then, will the faithful have their "perfect consummation and bliss, both in body and soul;" and in the meanwhile the martyred souls in Paradise cry out, "How long, O LORD, holy and true," and the Church on earth says, "Thy Kingdom come," in behalf of the whole Church Militant and Expectant.

H. D. WALLER.

## Should Our Church Name be Changed?

THE debate in the House of Deputies of the General Convention of 1886 upon the resolution that the name "Protestant Episcopal should be expunged from the present designation of this Church," took a wide range. A thorough discussion of all that was adduced as argument for the change would fill too many pages, and yet discussion seeking to be helpful in the solution of the question must at least aim to be thorough. It is proposed in this paper to consider but two of the arguments urged by the advocates of the change of name: (1) The effort to disprove the Protestant character of our branch of the Church Catholic by denying the Protestant character of the Church of England; and (2) the effort to discredit the name "Protestant Episcopal" by theories of its introduction by accident or by unauthorised hand.

These will be taken up in their order; and with reference to the first, the position of this paper is that—

### IDENTITY WITH THE CHURCH OF ENGLAND IS IDENTITY WITH A PROTESTANT CHURCH.

In denying the Protestant character of the Church of England it was said in debate:

The deputy who has just spoken informs us that the word 'Protestant' is a word adopted and used at the Convocation of the Church of England. Now, sir, if that deputy will take up Cardwell's Conferences he will find, on p. 343, the statement that the Convocation of 1689 declined to accept such a designation. [*The Living Church*, General Convention Issue, October 15, 1886, p. 60.]

Another deputy said:

I desire to state that the Church of England nowhere or at any time has used the word 'Protestant,' or that her record has it. It is true that on account of the sentiment prevailing that the word 'Protestant' has been used in certain Acts of Parliament, and in certain documents, notably in those arising in the section in regard to the granting of titles to the Queen, but in no ecclesiastical matter and in no ecclesiastical body, and in no house of Convocation. [*The Living Church*, October 15, 1886, p. 61.]

The statements thus made in this argument are not

accepted as correct, but undoubtedly correct and sound is the postulate underlying the argument. That postulate is that in every essential point of doctrine, discipline and worship the Protestant Episcopal Church is identical with the Church of England; that if the mother is not Protestant, neither is the daughter who "glided from her side;" that if the mother is Protestant, the name Protestant cannot be misleading when applied to the daughter. And the writer will now proceed to show:

(I) That this Church is in all essential points of doctrine, discipline and worship identical with the Church of England.

(II) That the Protestantism of the Church of England is affirmed in the oath of abjuration required of the clergy and of many others holding office in the realm of England; is affirmed in the Coronation oath, and in the declaration required of municipal officers; is affirmed by Parliament and by the Bench of England; is affirmed by many leading divines of the Church of England, and by Convocation. And it is claimed that the authorities to be cited will include disproof of the statement that the word "Protestant" has been used in "no ecclesiastical matter, and in no ecclesiastical body, and in no house of Convocation."

### I.

(1) The essential identity of this Church with the Church of England is so generally and readily admitted that this first proposition may be speedily dealt with. Writers of all schools concur in maintaining it. The Church in several States, before the adoption of the constitution in General Convention, asserted it. The Convention of New Jersey, for instance, in A.D. 1786, memorialised the General Convention to—

Remove every cause that may have excited any jealousy or fear that the Episcopal Church in the United States of America has any intention or desire essentially to depart, either in doctrine or discipline, from the Church of England; but on the contrary, to convince the world that it is their wish and intention to maintain the doctrine of the Gospel as now held by the Church of England, and to adhere to the liturgy of the said Church as far as shall be consistent with the American Revolution and the Constitution of the several States. [*Manual of Canon Law*, Vinton, p. 11].

The preface to the *Book of Common Prayer* expresses the voice of the General Convention, when it says:

It seems unnecessary to enumerate all the different alterations and amendments. They will appear, and it is to be hoped the reasons of them also, upon a comparison of this with the *Book of Common Prayer* of the Church of England. In which it will also appear that this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship.

In the General Convention of 1814, the following declaration was concurred in by both Houses:

'It having been credibly stated to the House of Bishops, that on questions, in reference to property devised, before the Revolution, to congregations belonging to 'the Church of England,' and to uses connected with that name, some doubts have been entertained in regard to the identity of the body to which the two names have been applied, the House think it expedient to make the declaration, and to request the concurrence of the House of Clerical and Lay Deputies therein—'That The Protestant Episcopal Church in the United States of America,' is the same body heretofore known in these States by the name of The Church of England; 'the change of name, although not of religious principle, in doctrine, or in worship, or in discipline, being induced by a characteristic of the Church of England, supposing the independence of Christian Churches, under the different sovereignties to which, respectively, their allegiance in civil concerns belongs. But that, when the severance alluded to took place, and ever since, the Church conceives of herself as professing and acting on the principles of the Church of England, is evident from the organisation of our Conventions, and from their subsequent proceedings, as recorded on the journals, to which, accordingly, this Convention refer for satisfaction in the premises. [*A Handbook of the General Convention*, p. 118; Hoffman's *Law of the Church*, Vinton's *Manual of Canon Law*, p. 13.]

## II.

Such is, in part, the authority for the first proposition, namely, that the Protestant Episcopal Church is, in all essential points of doctrine, discipline, and worship, identical with the Church of England. It is next in order to proceed to the second proposition, and adduce authorities for the Protestantism of the Church of England.

Let it be understood, however, that in here affirming the Protestantism of the Church of England there is no denial, no question of her Catholic position. Members of the Church of England, in the province of Maryland, in 1642, styled themselves "Protestant-Catholics," and the name if awkward, is not unapt. The Protestantism of the

Church of England and this Church has its points of agreement with and of difference from Protestantism in general. The points of agreement are alluded to in these words of Bishop Cosin: "Agreeable to the religion and Church of England and all *other Protestant Churches*." The points of difference are alluded to in these words, also from Bishop Cosin: "We that are *Protestant* and reformed according to the ancient *Catholic Church*."

(1) The Protestantism of the Church of England is indirectly affirmed by her clergy in the *oath of abjuration* required of all ecclesiastical persons. [3 Burns, *Ecclesiastical Law*, 26; 1 George 1, St. 2, C. 13.]

"The oath of abjuration," says Burns, "came in after the Revolution, received some alterations in the first year of Queen Anne, and again in the first year of King George the First and in the sixth year of King George the Third. And this oath, together with the oaths of allegiance and supremacy, all clergymen, as well as others, are bound to take on their being promoted to offices." [*Ibid.*, 3 Burns, 22.]

In 1865, these oaths seem to have been blended into one oath to be required of the clergy, bishops, priests, and deacons. It contains the following clause:

I do faithfully promise to maintain, support and defend, to the utmost of my power, the succession of the Crown, which succession, by an act entitled 'An act for the further limitation of the Crown and better securing the rights and liberties of the subject,' is and stands limited to the Princess Sophia, Electress of Hanover, and the heirs of her body being *Protestants*. [Blunt's *Annotated Book of Common Prayer—Ordering of Deacons*.]

And for one hundred and fifty years these words formed part of the oath: "And all these things I do plainly and sincerely acknowledge and swear, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever." [*Ibid.*, 3 Burns, 28.] Amid all the changes in the form of this oath, the words "heirs of her body being *Protestants*" have remained unchanged. Now, be it remembered that in 1700 Parliament enacted that—

Whosoever shall come to the possession of the Crown of England shall join in communion with the *Church of England*, as by law established. [1 Burns, 415, K. K.]

The clergy, therefore, in taking this oath of abjuration, have affirmed for generations that the successive sovereigns of England, in *communion with the Church of England*, are *Protestants*.

The oath of abjuration by 1 Geo. 1, St. 2, C. 13, is required moreover of—

Every person who shall be admitted into any office, civil or military, or shall receive any pay by reason of any patent or grant from the King, or shall have any command or place of trust in England or in the navy, or shall have any employment or service in the King's household, all ecclesiastical persons, heads and members of colleges, being of the foundation or having any exhibition, of eighteen years of age—and all persons teaching pupils, schoolmasters and ushers, preachers and teachers of separate congregations. [3 Burns, 26.]

That oath contains always and everywhere the words "heirs of her body being Protestants." So that for generations all these many officers—ecclesiastical, civil, military, and naval—have been taught by law enacted with the advice and consent of the lords spiritual and temporal that persons in communion with the Church of England are Protestants; and it may be fairly claimed that, taking this oath according to the "plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatever," these generations of officers have affirmed the Protestantism of the Church of England.

The Act of 1829 for the "Relief of Roman Catholics" required this oath of abjuration to be taken by Roman Catholics before taking a seat in either House of Parliament, and before voting at elections of Members of Parliament, and required this additional oath of Roman Catholic Members of Parliament :

I do solemnly swear that I never will exercise any privilege to which I am or may become entitled to disturb or weaken the *Protestant* religion or *Protestant* Government of the United Kingdom.

The same Act requires this oath of any of "His Majesty's subjects professing the Roman Catholic Religion" before

they could hold "any civil or military office and place of trust or profit under His Majesty. [3 *Ibid.*, Burns, 172; 10 Geo. 4, C. 7, Sec. 10.]

By the 8 Geo. 1, C. 6, Quakers, and by a later act Moravians, though released from the oath, were required to make a declaration of abjuration, which declaration contains the words "heirs of her body being *Protestants*."

(2) The Protestantism of the Church of England is affirmed in the Coronation oath, as follows:

Archbishop or Bishop, 'will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel and *Protestant* Reformed religion established by law?' The King or Queen shall answer: 'All this, I promise to do.' After this, laying his or her hand upon the holy Gospels, he or she shall say: 'The things which I have here before promised I will perform and keep, so help me God'—and shall then kiss the Book. [3 *Ibid.*, Burns, 662; *Encyclopædia Britannica*, V, Oaths.]

(3) The municipal officers within England and Wales affirm the Protestantism of the Church of England in the declaration prescribed by Act of Parliament in 1828, in lieu of the Sacramental test:

WHEREAS, the *Protestant Episcopal* Church of England and Ireland . . . . is by the laws of this realm severely established, etc., Be it enacted, That every person who shall hereafter be placed, elected, or chosen in or to the office of mayor, alderman, recorder, bailiff, town clerk, or common councilman . . . . shall make and subscribe the declaration following: 'I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare that I will never exercise any power, authority, or influence which I may possess by virtue of the office of — to injure or weaken the *Protestant* Church as it is by law established in England.' [3 Burns, 24.]

(4) The Protestantism of the Church of England is affirmed in Acts of Parliament. It is of course affirmed in all the Acts just quoted; it is affirmed also in the following Acts:

In A.D. 1660 [12 Charles II, C. 30], in the Act against the Regicides.

In A.D. 1677 [20 Charles II] in the Act for disabling Papists from sitting in either House of Parliament.

In 1706 [5th Annae, Cap. 8] in the Act for the Union of England and Scotland.

In 1711 [10 Annae, Cap. 2] 'An Act was adopted for preserving the *Protestant* religion by better securing the Church of England as by law established.'

In 1800, the fifth Article of the Act for the Union of Ireland with Great Britain enacts:

That the churches of England and Ireland as now by law established be united into one *Protestant Episcopal* Church, to be called the United Church of England and Ireland.

In 1829, in the debate on Catholic emancipation, the Church of England is called *Protestant* hundreds of times. She is so described in this great debate by the Archbishops of Canterbury, York, and Armagh, and by the Bishops of Bath and Wells, of Bristol, Durham, Litchfield, Oxford, London, Rochester, and Salisbury; by such jurists as Lords Eldon, Tenterden, Lyndhurst, Plunkett, and Mr. (afterwards Lord) Brougham; and by such statesmen as the Duke of Wellington, Earl Grey, and Sir Robert Peel. Lord Eldon said :

The fact was that His Majesty sat upon that throne by virtue and in consequence of peculiar religious opinions. The present line had been called there expressly for the purpose of guarding the *Protestant* establishment of this country. [Hansard, 2d series, vol. 20, p. 17.]

In 1842, in the Act giving "license to the Archbishops of Canterbury and York, etc., to consecrate Foreign Bishops," it was enacted :

That such Bishop or Bishops so consecrated may exercise spiritual jurisdiction over the ministers of British congregations of the United Church of England and Ireland, and over such other *Protestant* congregations as may be desirous of placing themselves under his or their authority.

NOTE.—The admissions contained in the following passage from Phillimore's *Ecclesiastical Law*, vol. 1, p. 6, are worthy of note : 'The expression *Protestant* is of foreign origin, and obviously wanting in legal accuracy and logical precision, for in one sense the synagogue of the Jew and the assembly of the Unitarian are Protestant. It has not been adopted by the Church herself in any formulary ; but as explained by the surrounding expressions and limitations in certain statutes which, since William the Third's reign, have adopted the name, merely expresses . . . . the independent National existence of the Church of England and *her distinct position from that of the Church of Rome*, and certainly does not express any identity of position or of doctrine between the Church of England and Foreign Protestantism as such.' On comparing this comment with the statutes above quoted it is easy to discover the oversight of certain statutes before William the Third's reign ; it is difficult to discover in some of them the 'limitations' 'explaining' the word 'Protestant.' In the use of the word 'identity' towards the close we must assume the lawyer's accuracy, and that he is

denying only the 'identity of doctrine,' and therefore not denying such a measure of agreement as is affirmed by Laud and Cosin, quoted below. Note also the qualifying words 'as such.'

In estimating the value of the testimony given by Acts of Parliament to the Protestantism of the Church of England, it should be remembered that for many years none but members of the Church of England could sit in Parliament, and that the Lords Spiritual have a voice and vote in legislation. It is highly probable that they have also influence in preparing all bills touching ecclesiastical matters. The letter of 1786, from the Archbishops to the Committee of the General Convention, at Philadelphia, states, with reference to conveying the Succession, "we have . . . . prepared a bill for conveying to us the powers necessary to this purpose." [Perry's *Handbook*, p. 51.]

(5) The Protestantism of the Church of England has been affirmed by judicial opinion. In A.D. 1791, Parliament granted lands in Canada for the "support of a *Protestant* clergy in his Majesty's said province." About thirty years after, a claim was preferred by the Scotch Presbyterian clergy to a share in the provision made for a "Protestant clergy." "Various denominations of dissenters afterwards asserted a similar right." In 1840, the House of Lords finally resolved that certain questions should be put to the judges upon this subject, and on May 4th, Chief Justice Tindal stated:

That on the part of Her Majesty's judges, he had the honor to represent to their Lordships that all the judges of England, with the exception of Lord Denman and Lord Abinger, had met together . . . . and that after due discussion and consideration of the several subjects involved in these questions, they had agreed unanimously to the answers to be returned to them. To the question whether the words a *Protestant* clergy in the 31 Geo. 3, C. 31 [S. S. 35-42], include any other than clergy of the Church of England, and *Protestant* Bishops and Priests and Deacons who have received Episcopal ordination, and if any other, what other? the judges answered, 'We are all of opinion that the words a *Protestant* clergy in 31 Geo. 3, C. 31, are large enough to include, and that they do include, other clergy than the clergy of the Church of England.' And when their lordships asked, If any other, what other? the judges answered, 'the clergy of the Church of Scotland.' [1 Burns, E. C., 415 *gggg*—seq.]

It will be noticed that in the opinion of the judges "the words a *Protestant* clergy" included, as a matter of course, the clergy of the Church of England.

(6) The Protestantism of the Church of England is affirmed by many of her leading divines. Archbishop Laud says:

Whereas, he imposes upon the Protestants the 'denial or doubting of the true and real presence of CHRIST in the Eucharist,' he is a great deal more bold than true in that also. . . . For as for the *Lutherans*, as they are commonly called, their very opinion of consubstantiation makes it known to the world that they neither deny nor doubt his real presence there. And *they are Protestants*. And for the *Calvinists*, if they might be rightly understood, they also maintain a most true and real presence, though they cannot permit their judgment to be transubstantiated. And *they are Protestants*, too. . . . And for the *Church of England*, nothing is more plain than that it believes and teaches the true and real presence of CHRIST in the Eucharist, unless A. C. can make a Body no Body and Blood no Blood, as perhaps he can by transubstantiation; as well as bread no bread and wine no wine. And the *Church of England is Protestant*, too. So Protestants of all sorts maintain a true and real presence of CHRIST in the Eucharist, etc. [Works, vol. 2, Oxford, 1849, pp. 327-8.]

Bishop Cosin says:

As to the manner of the presence of the Body and Blood of our LORD in the Blessed Sacrament, *we that are Protestant* and reformed according to the Ancient Catholic Church. [Works, Oxford, 1851, vol. 4 : 156.]

These and much more to the same purpose agreeable to the Religion and *Church of England and all other Protestant Churches*. [4 : 162.]

Archbishop Bramhall says:

I deny that the authority of our first *Protestant Bishops* was suspended. [*Protestant Ordination Defended*, Works, Oxford, 1845, vol. 5 : 208.]

Bishop Morton says:

For though I have sufficiently declared myself to the world, both by my life and labors, to be a true, orthodox, and sincere Christian and *Protestant*, according to the doctrine and discipline of the primitive Church, professed also and practised in the *Church of England*, seeing I have been rector of three churches, prebendary in one, dean of two, and Bishop of three Dioceses successively. [*Church of England Literature*, Cattermole, vol. 1 : 106.]

Bishop Sanderson:

The true belief and right understanding of this great article concerning the Scriptures' sufficiency, being to my apprehension the most proper characteristic note of the right *English Protestant*, as he standeth in the

middle, between and distinguished from the Papists on the one hand and the (sometimes styled) Puritan on the other. [Preface to *Sermons—Church of England Literature*, Cattermole, 2 : 34.]

Bishop Bull:

Wherefore the Papists themselves are egregious calumniators when they charge us *Protestants* that we are reproachers of the Blessed Virgin [Works, Oxford, 1827, 1 : 98]. O, happy we if we knew and valued our own happiness. But, alas, alas, many of us do not. We despise and trample upon that reformation of religion, which, by a miracle of God's mercy, was wrought in this nation in the days of our forefathers, and run to schismatical assemblies under pretence of seeking after a second reformation. We abandon that Church, and can hardly forbear to call it anti-Christian and popish harlotry, the foundation stones whereof were laid and cemented in the blood of God's holy martyrs that died in defiance of the errors and the superstitions of the Romish synagogue. And yet these men call themselves *Protestants*; yea, the only true *Protestants*, and will scarce allow us of the *Church of England* a share in the title. [Works, Oxford, 1827, 1 : 107.]

We *Protestants* profess and prove by most evident arguments that the Church of Rome hath in sundry points erred and is guilty of innovation. [Vol. 2 : 185.]

Bishop Jeremy Taylor:

To which I shall reply, this gentleman wholly mistakes us *Protestants*, as he did the Protestant religion when he weakly fancies it. [Works, London, 1828, vol. 10 : 281.] If J. S. will descend so low as to look upon the book of a *Protestant*, besides many better, he may find in my *Cases of Conscience* a demonstration of Christian religion. [*Ibid.*, 10 : 303.] The doctrine of the *Church of England* and generally of the *Protestants*.

This list of authorities might be greatly extended. But it is needless, after citing such witnesses to the Protestantism of the *Church of England* as Laud, Cosin and Bull, to cite more moderate divines. And it may be said of the witnesses quoted, as well as of the more moderate divines, that their most cogent testimony is given, not by explicit assertion; it is given in the quiet assumption pervading whole libraries of the standard controversial literature of the *Church of England*, that she is a Protestant Church. Until the later days of the *Tracts for the Times*, it is not easy to find a divine of the *Church of England* questioning her Protestantism.

W. E. Scudamore admits:

By the end of Elizabeth's reign, it [the word 'Protestant'] was freely applied to themselves by members of the Church of England. [*Letters to a Seeder from the Church of England*, p. 13.]

The first ten years of the seventeenth century appear to have witnessed its free and general adoption in England as a recognised description of the members of our Church. In 1609, was published *The Catholic Appeal for Protestants*, by Morton, afterwards Bishop of Durham, a work of great note in its day, in which the title of Protestant is applied as freely to the Church of England and its members as in any later publication. From this time, in short, it was used by ourselves without reluctance or suspicion and by our adversaries without offence. It was full seventy years after its origin in Germany and forty years after the Reformation in England had been settled before its use was confirmed among us; but it had no sooner established itself than it overran all literature, and began to modify our ideas as well as our language. [*Ibid.*, pp. 220, 221.]

(7) The Protestantism of the Church of England has been affirmed by Convocation—the Convocation of Canterbury, in 1689.

It was asserted in the Houses of Deputies, as quoted above, that "the Convocation of 1689 declined to accept the designation" Protestant. And the deputy cited Cardwell's *History of Conferences* as his authority. The deputy, while perhaps reading Cardwell's summary of the proceedings, on p. 424 of the Oxford edition of 1841, perhaps overlooked the "Particular Acts and Adjournments of the Convocation from December 4, 1689," beginning on p. 434. By publishing those minutes in full, Cardwell furnishes the corrective of his own ambiguous or misleading summary. In his summary, Cardwell says [p. 424]:

His election [the prolocutor's], coupled with the strong political influence that was employed in promoting it, gave sufficient intimation that no measures proposed by the Court would be likely to meet with acceptance from the great body of the clergy. This intimation was soon followed by an act, not only forcible in itself, but pregnant with much latent hostility. When the Bishops sent down an address, acknowledging the protection His Majesty had afforded to religion in general, and especially to their own established form of it, but so expressed as to include the Church of England under the general title of Protestant Churches, the Lower House required the expression to be altered, on the avowed principle that they disowned all communion with foreign churches.

On the other hand, in the "Particular Acts and Adjournments of the Convocation," the following account is given:

The King sent a message to Convocation, concluding with these words:

His Majesty . . . . assures you that he will offer nothing to you but what shall be for the honor, peace, and advantage, both of the Protestant religion in general, and particularly of the Church of England.

The Bishops proposed an address to the King, containing these words:

We hold ourselves bound in gratitude and duty to return our most humble thanks and acknowledgments of the grace and goodness expressed in your Majesty's message, and the zeal you show in it for the Protestant religion in general, and the Church of England in particular, etc.

This address was not approved of by the Lower House, who thought they had the privilege (wanting the book of precedents) to present one of their own drawing; but that not being admitted, it was voted by the Lower House to make some amendments, and after debate the House agreed that after these words in the address, the 'establishment of the Church of England,' it be immediately added, 'whereby we doubt not the interest of all the Protestant Churches, which is dear to us, will, under the influence of your Majesty's government, be the better secured.'

The Lords returned the amendment, with some alterations, in these words:

After the words 'establishment of the Church of England,' add 'whereby we doubt not the interest of the Protestant religion in this and all other Protestant Churches, which is dear to us, will be better secured under your Majesty's government and protection.'

Ordered by the Lower House that the words "this and" be omitted. And the address as agreed on to be presented was on this point as follows:

For the pious zeal and care your Majesty is pleased to express therein for the honor, peace, advantage, and establishment of the Church of England, whereby we doubt not the interest of the Protestant religion in all other Protestant Churches, which is dear to us, will be the better secured under the influence of your Majesty's government and protection, etc.

On this the following comments are made:

(a) The phrase "other Protestant Churches" includes, of course, among Protestant Churches the Church of England. It is argued in one of the *Tracts for the Times* that this Convocation disavowed the Protestantism

of the Church of England, because it rejected the words "this and" in the clause "this and all other Protestant Churches," proposed by the Upper House. The reply is that the rejection of these words leaves the address still affirming her Protestantism, while at the same time it accomplished what Bishop Burnet, who managed the Conference "for the Lords," affirmed was the purpose of the Lower House, namely, to reject whatever they thought "imported some *common union* with the foreign Protestants." The language, "interest of the Protestant religion in this and all other Protestant Churches," did "import some common union," and so the words "this and" were rejected. The address as agreed on did not "import such common union," but by laws of construction, assumed as unquestioned in many decisions, it does call the Church of England a Protestant Church. And this is true, whether Bishop Burnet is right or wrong in his statement as to the purpose of the Lower House. Apart from all such questions, we have the address as adopted by Convocation, and that address, by unquestioned laws of construction, does call the Church of England a Protestant Church.

(b) The retention of the word Protestant in the address, as thus applicable to the Church of England, after objection and discussion, shows that it holds its place there not by accident, but designedly.

(c) The address, as thus agreed on, was subscribed by the whole Convocation: *Cui ab utraque parte his et illis correctis mutatisque vocabulis, tandem tota synodus subscripsit et domino regi præsentari decrevit.* [Cardwell's *Synodalia*, 2: 697.]

(d) If it be objected that but one affirmation by Convocation of the Protestantism of the Church of England is adduced, it is replied that for those who respect Conciliar action, a single affirmation by Convocation should suffice. Not the frequency, but the fact of affirmation, should determine them. They may ask for frequent affirmation by Parliament to satisfy them that Parliament is consistent. They will be satisfied without proof of the consistency of Convocation. It will be time enough to call for another Conciliar affirmation when this affirmation

shall have been confronted with a Conciliar denial of the Protestantism of the Church of England. Assertions of her Catholic position will not constitute such denial. Efforts have been made to discredit the Protestantism of the Church of England by quoting a part of a canon of 1571: "They shall in the first place be careful never to teach anything from the pulpit, to be religiously held and believed by the people, but what is agreeable to the doctrine of the Old or New Testament, and collected out of that very doctrine by the *Catholic* Fathers and Ancient Bishops."\* But the canon proceeds: "And since those Articles of the Christian religion which have been agreed upon by the Bishops in a lawful and holy Synod are beyond doubt collected out of the sacred books of the Old and New Testament, and agree in all things with the heavenly doctrine contained in them . . . . whoever are sent to teach the people shall confirm the authority and truth of these Articles, not only by their sermons, but also by subscription." It thus appears that the canon quoted in part, to discredit the Protestant position of the Church of England, is a canon which requires her clergy to "confirm the authority and truth" of her Articles of Religion, and no one can reasonably doubt the Protestant character of those Articles. "Protestant and Catholic," "Catholic because Protestant,"—such is the language of some Anglican Churchmen. "We may be called," says Dean Hook, "Protestant or Protesting Catholics." [*Anglo-Catholic Principles Vindicated*, p. 37.] And many of the authorities already

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\* Sparrow's Collection.—This canon, so often misquoted and misunderstood—so often invoked as enthroning tradition—is thus expounded by Dr. Waterland: "The canon does not order that they shall teach whatever had been taught by Fathers; no, that would have been setting up a *new rule of faith*; neither does it say that they shall teach whatsoever the Fathers had collected from Scripture; no, that would have been making them *infallible interpreters* or infallible reasoners; the *doctrine must be first found in Scripture*; only to be the *more secure* that we have found it there, the Fathers are to be called in to be, as it were, constant checks upon the presumption or wantonness of private interpretation. . . . For it was thought that there could be no *necessary* article of faith or doctrine now drawn from Scripture but what the ancients had drawn out before from the same Scripture." [Works, 5: 317-8.]

and hereafter cited as testifying to the Protestantism of the Church of England testify to her Catholicity also.

(8) Before recapitulating the evidence now given as to the Protestantism of the Church of England at home, it is important to show how she was regarded in the American Colonies and by the Colonists. The men who formed a general ecclesiastical organisation for the Protestant Episcopal Church, and who, in the preface to the *Book of Common Prayer*, affirmed the essential identity of this with the Church of England, had known the Mother Church chiefly as she dispensed her blessings in the Colonies. It is, therefore, pertinent to show that her Protestantism, affirmed at home, was reaffirmed in the Colonies. For brevity sake, testimony will be given as to two Colonies only—Maryland and New York.

In Maryland, Rev. John Yeo wrote, in 1676, to Archbishop Sheldon, that in Maryland but—

'Three Protestant ministers of us are conformable to the doctrine and discipline of the Church of England.' [*Ecclesiastical Contributions—F. L. Hawks—vol. 2, p. 49.*]

In 1689, there was formed an "association in arms for the defence of the *Protestant* religion and for asserting the rights of King William and Mary to that Province." [*Church Life in Colonial Maryland*, Gambrall, p. 16; Hawks, p. 62.]

In 1692, the Assembly passed an act for the "service of ALMIGHTY GOD and the establishing of the *Protestant* religion," to-wit, the Church of England.

In 1704, the oath of abjuration was "prescribed by law, and required of clergymen and vestrymen, and it remained obligatory until the American Revolution." [*Church Life in Colonial Maryland*, 224, 228.—Bacon's Laws.]

In 1715, an act declares that—

Imperial Crown . . . . did by lawful and undoubted succession in the true *Protestant* line appertain, and of right belongs to, Your Most Excellent Majesty, and speaks of 'your successor in the *Protestant* line.' [Bacon's *Laws of Maryland*.]

In 1716, an act speaks of the—

Preservation of the *Protestant* religion and the maintenance of the Church—"the Crown in the *Protestant* line."

In 1780, at "Convention convened at Chestertown," it was—

*Resolved*, That the Church known in the Province as *Protestant* be called the Protestant Episcopal Church. [Journal of 1878, pp. 144, 146; Perry's *History of American Church*, p. 22.]

In New York, the charter of Trinity Church, New York, granted by Governor Fletcher May 6, 1697, provided that the—

Aforesaid Church is hereby dedicated to the service of God, and to be applied thereunto to the use and behalf of the inhabitants . . . . within our said city of New York, in communion with our said *Protestant* Church of England as now established by law.

The expression "Protestant Church of England" was repeated at least five times in the charter. The Act of 1704, in amendment of the fourth section, has the words for the "maintenance of a good, sufficient *Protestant* minister in the said city." By the seventh section the Act was "not to be construed to abridge the indulgence or liberty of conscience granted to other *Protestant* Christians" by acts of toleration. The Act of 1784 declares—

Whereas, doubts have arisen on those parts of the said charter and law first above-mentioned, which speak of inhabitants of the said Church of England, for removal thereof, be it enacted that all persons professing themselves members of the Episcopal Church . . . . shall be entitled to all the rights, etc., which in and by the said charter are designed to be secured to the inhabitants . . . . in communion with the Church of England. [*Ecclesiastical Law in the State of New York*, Hoffman, Appendix, Note 1.]

In 1698, the church wardens and vestrymen of Trinity, in a petition to Archbishop Tenison, spoke of this—

Hopeful foundation of an English *Protestant* Church in these parts of the world. [Edward Ingle, 46.]

In 1766, the clergy of New York united with those of Connecticut in a petition to the Bishop of London to—

Procure a worthy *Protestant* Bishop or two in some of these Colonies, especially since the Roman Catholics are so happy as to be indulged with a Popish one. [Church Doc. Conn., Vol. 2, pp. 84, 101, quoted by Edward Ingle in the *Historic Basis of the Protestant Episcopal Church*, p. 50.]

Such is the testimony to the Protestant character of the Church of England, whether at home or in the Colonies.

The testimony contains no denial or disparagement of her Catholic heritage, as affirmed and defined in and by her *Book of Common Prayer* and other formularies. But the witnesses, all of them, the Sovereign and the Parliament of Great Britain, the Bench of England and officers—civil, municipal, and military—Convocation and Bishops and other clergy, by oath or by official act or published declaration, have directly or indirectly affirmed the Protestantism of the Church of England. The State in its three great departments—executive, judicial, legislative—bears witness, and though the State have “no jurisdiction or authority to settle matters of faith, or what ought, in any case, to be the doctrine of the Church of England,” yet surely a State which has established, defended, and supported the Church for three centuries is competent to testify whether her doctrine be Protestant or not, especially when that official testimony is given almost wholly by the voice of sons of the Church. And so the State bears witness in its three great departments—executive, judicial, legislative; the Church bears witness by her Conciliar voice once at least, though Convocation was silenced for more than a century of Protestantism; she bears witness by a godly succession of Archbishops and Bishops from generation to generation.

Now, the Protestant Episcopal Church declares her identity, in all essential points of doctrine, discipline, and worship, with this Protestant Church of England. How then, can the word Protestant in her name be “misleading?” Were the authorities and witnesses adduced ignorant of the character of the Church of England, or ignorant of the meaning of the word Protestant? Has Parliament, more than a score of times and through many generations, engrafted the word Protestant on its legislation without knowing the meaning of the word? Has a godly succession of Bishops sworn loyalty to Protestant sovereigns without knowing what they did? Mark, the resolution is to change the name, to “expunge the name Protestant Episcopal from the present designation of this Church in her law and formularies,” and one argument

prefacing this resolution, is that the name is "misleading to the uninformed." The reply now as to the word Protestant is that for many generations before the "daughter glided from the mother's side," the mother had, by voices not to be gainsaid, been called Protestant; that the daughter affirmed her essential identity with the mother, and that, therefore, when the daughter called herself Protestant, she took no misleading name.

If the name was not "misleading" then, it cannot be "misleading" now. Not only in 1789, but in 1814, after her formularies had all been established, this Church declared her essential identity with the Church of England. And this Church is to-day, in all essential points, just what she was in 1814. Private interpretation has sought to inject meanings into the formularies, which it is believed they were framed expressly to exclude. Private judgment has introduced ceremonies and practices setting forth or symbolising erroneous or doubtful doctrines not authorised or ordained in the *Book of Common Prayer*; but in her formularies of doctrine this Church remains unchanged. She is as Protestant to-day as when she last asserted her essential identity in doctrine, discipline, and worship with the Protestant Church of England.

THE NAME PROTESTANT EPISCOPAL NOT INTRODUCED BY  
ACCIDENT OR BY UNAUTHORISED HAND.

Thus asserting the essential identity of this Church with a Church called by themselves and other competent judges "Protestant," it cannot be accounted a strange thing that they who gave a "constitution" and a name to this Church called her Protestant. It is not strange that they also called her Episcopal. The term "Protestant Episcopal" is found in use in Maryland as early as A.D. 1666 [Gambrall's *Church Life in Colonial Maryland*, p. 41], and in an Act of Parliament of 1740 the Moravian Church is called a "Protestant Episcopal" Church. But no definite theory of the selection of the term for introduction into the name and Constitution of this Church by the General

Convention will be formulated. It will suffice to disprove the theory that its introduction was by accident or by unauthorised hand.

For in the House of Deputies in 1886 it was affirmed or implied that the name "Protestant Episcopal" was introduced by accident or without authority. A deputy said :

I have never seen any truth of its legitimacy in our legislation. I should be much obliged to any man to show anything in the Church or the *Prayer Book* which was the cause of the name in any legislative enactment. Is it there by any other authority than that of the printer? [The Daily *Living Church*, Oct. 15, 1886, p. 63.]

Another deputy said :

I confess that I have never myself been able to discover that the introduction of the words 'Protestant Episcopal' into the title of this Church was the result so much of deliberate design as of accident.

It was not until the General Convention of the next year [1785] the two words were taken up and placed in the forefront of what is known in our history as the Proposed Book. [*Ibid.*, p. 64.]

The question is as to the introduction of the words Protestant Episcopal into the title, constitution, and formularies of this Church by General Convention ; and the first official General Convention of this Church is that which met in 1785. To the action of that Convention, therefore, we look.

It will be remembered that it had been preceded by two more or less informal meetings of clergy and laity from the Church in several States, whose deliberations occasioned its assembling.

In May, 1784, the "Corporation for the relief of Widows and Orphans of Clergymen of the Church of England," in Pennsylvania, New Jersey, and New York, assembled at New Brunswick, N. J.—proposed correspondence and conference for the "purpose of forming a Continental representation of the Episcopal Church." The corporation appointed New York as the place, and the "Tuesday after the Feast of S. Michael next issuing" as the time, for the next meeting.

The corporation met accordingly in New York, October, 1784, and "by common consent there gathered at the same

time the leading clergy and laity from various portions of the land." They in turn recommended to "the clergymen and congregations of their communion in the States represented as above, and propose to those of the other States not represented, that as soon as they shall have organised or associated themselves in the States to which they respectively belong, agreeably to such rules as they shall think proper, they unite in a General Ecclesiastical Constitution on the following fundamental principles: . . . .

That the first meeting of the Convention shall be at Philadelphia, the Tuesday before the Feast of S. Michael next, to which it is hoped and earnestly desired that the Episcopal Churches in the respective States will send their clerical or lay deputies, duly instructed and authorised, to proceed on the necessary business herein proposed for their deliberation.

Accordingly deputies, "duly instructed and authorised," from New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, and South Carolina assembled in Philadelphia, in September, 1785, and by the very terms of the instrument just quoted they constituted "the first meeting of the Convention." This, therefore, was the first body competent to introduce the words "Protestant Episcopal" into the name and formularies of the "*general*" Church. Was the name then introduced by accident, or was it placed only in the "forefront of the Proposed Book?" The facts of history are:

(a) That before the assembling of the General Convention of 1785, the name "Protestant Episcopal" had been officially recognised in the Church in six of the seven States there represented, and had been deliberately and by vote adopted by two of them.

(b) That the committee or committees appointed for these purposes (1) to report "such alterations in the liturgy as shall render it consistent with the American Revolution;" (2) to report "further alterations," contained in the Proposed Book; and (3) to draft an "ecclesiastical constitution for the Protestant Episcopal Church"—consisted of deputies from States all of which but Delaware are known to have already used the name "Protestant Episcopal."

(c) That in each of the three reports of committee to

the Convention the name "Protestant Episcopal" is used, and that in the draft of the Preamble and Constitution this name is used six times.

(d) That while the constitution was not then adopted, the Convention did five times during this session officially use the name "Protestant Episcopal."

(e) That while the Convention of October, 1784, which "was not an organised body," used the term "Episcopal Church," the organised official Convention of September, 1785, has that term nowhere in its minutes, and that it has instead the term Protestant Episcopal at least fifteen times.

These statements can be verified by reference to Perry's *Handbook* and Hawks & Perry—*General Conventions*, vol. I, pp. 1-29. Special reference will be given for so much detailed proof as it may seem necessary now to produce as to the use or adoption of the name "Protestant Episcopal" in the Church in the States prior to the General Convention of September, 1785.

In Pennsylvania, on May 20, 1778, the case of the *Protestant Episcopal Missionaries of Pennsylvania* was laid before the State authorities. The plea was signed by Rev. Thomas Barton, on behalf of himself and the other "*Protestant Episcopal Missionaries*." [Doc.-Col. Ch. Hist. Pa. p. 491, quoted by Edward Ingle, p. 62.]

An Act of Association of the Clergy and Congregations of the Protestant Episcopal Church in the State of Pennsylvania, issued May 25, 1785, declares—

Whereas, by the late Revolution the *Protestant Episcopal Church* in the United States of America is become independent, etc., and whereas, at a meeting of sundry clergymen and of lay deputies from sundry congregations the *Protestant Episcopal Church* in this State held in the city of Philadelphia etc.

It is therefore hereby determined and declared by the clergy who do now or who hereafter shall sign this Act that the said clergy and congregations shall be called and known by the name of the *Protestant Episcopal Church* in the State of Pennsylvania.

At this meeting deputies were chosen for the meeting of the General Convention in Philadelphia in September, 1785. [Hawks & Perry, *Journals* vol. I, p. 411.]

In Maryland, the name was adopted at a "Convention convened at Chestertown, Kent County, November 9, 1780." There were present three clergymen and twenty-four laymen. Dr. Smith was appointed President and Mr. Wilmer Secretary.

On motion of the Secretary, it was proposed that the Church known in the province as Protestant be called the *Protestant Episcopal* Church, and it was so adopted. [*History of the American Episcopal Church*, p. 22; *Maryland Journal*, 1878, p. 146.]

In 1783, there was adopted a declaration of—

Certain fundamental rights and liberties of the *Protestant Episcopal* Church of Maryland, in which occur the following : Wherefore we, the clergy of the *Protestant Episcopal* Church of Maryland (heretofore denominated the Church of England as by law established) . . . We consider it as the undoubted right of the said *Protestant Episcopal* Church. We declare it to be an essential right of the said *Protestant Episcopal* Church.

The Declaration of Rights was sent to the Governor, William Paca, with an address, beginning—

We, the *Protestant Episcopal* clergy of said State. [Hawks & Perry, vol. 1, pp. 393-4.]

In Virginia, an act of the General Assembly, late in 1784, authorised a Convention to "regulate all the religious concerns of the *Protestant Episcopal* Church." [Hening's Statutes.]

At the Convention assembled at Richmond, May 18, 1785, the following resolution, reported by the Committee of the Whole :

That it is the opinion of this committee that deputies be appointed to represent the *Protestant Episcopal* Church of Virginia in the General Convention to be holden in the City of Philadelphia, etc.—was adopted. It was also 'resolved that this Convention are willing to unite in a general ecclesiastical constitution with the members of the *Protestant Episcopal* Church in the other States of America.'

The Convention gave instructions to their deputies to the General Convention, beginning : "Gentlemen, during your representation of the *Protestant Episcopal* Church in the General Convention." They prepared an "address to the members of the *Protestant Episcopal* Church in Virginia." They enacted "rules for the order, government and

discipline of the *Protestant Episcopal Church* in Virginia." They chose a standing committee to "correspond with any society or societies of the *Protestant Episcopal Church* in the United States." [Hawks & Perry, vol. i, pp. 414-421.]

South Carolina, in a Convention held July, 1785, officially recognised the name. [Dalcho's *Historical Account of the Protestant Episcopal Church in South Carolina.*]

In New York, at a Convention in the City of New York, on June 22, 1785, it was—

*Resolved*, That three clerical and three lay deputies be appointed to represent the *Protestant Episcopal Church* in the State of New York, in the General Convention which is to be held at Philadelphia, on the Tuesday before the Feast of S. Michael next, etc. [Hawks & Perry, vol. i, pp. 423, 424.]

In New Jersey, at a Convention assembled in Christ Church, New Brunswick, on July 6, 1784, the following was adopted :

A General Convention of the *Protestant Episcopal Church* in the United States of America being appointed to be held, etc.

*Resolved*, That this Convention will send a representation . . . with power to accede on the part of this Convention to the fundamental principles published by the Convention of the *Protestant Episcopal Church*, held in New York the 6th and 7th days of October, 1784, etc. ;

*Resolved*, That the next Convention of the *Protestant Episcopal Church* in this State be held at Burlington, etc. [Hawks & Perry, vol. i, pp. 425, 426.]

Such are the facts of history. Before the name "Protestant Episcopal" was introduced into the Constitution of the general Church, proposed for adoption in September, 1785, that name had been officially recognised in the Church in six of the seven States represented in the Convention; it had been deliberately and by vote adopted in two of them. Can the insertion in the Constitution and other documents be ascribed to accident? Deputies were familiar with the name. Some deputies present had voted for its adoption in the States they represented. Some deputies had been sent explicitly to "represent the Protestant Episcopal Church" in their State. How natural, then—how far from accidental was it—that the committee

appointed to prepare a draft of an ecclesiastical constitution, composed as it was of deputies from seven States, of which States six had already used the name "Protestant Episcopal," should report a general ecclesiastical constitution for the "*Protestant Episcopal*" Church in the United States of America! How far from accidental the insertion of the name six times in that document, in addition to its occurrence there in connection with the liturgy! Does the Constitution speak of a proposed liturgy for the nascent organisation? It is called the "Liturgy of the *Protestant Episcopal* Church." Does it require subscription of the clergy? The subscription includes the words—"I do solemnly engage to conform to the doctrines and worship of the *Protestant Episcopal* Church." Was it by accident that after all the debates on the Constitution in 1785-'86 and '89, the term *Protestant Episcopal* was still retained? Was it by accident that in 1785 the General Convention adopted this resolution, "that it be recommended to this Church in the States here represented to provide that their respective Bishops may be called the Rt. Rev. A. B., Bishop of the *Protestant Episcopal* Church in C. D.?" [Hawks & Perry, vol. 1, p. 25.]

Nor was the name suffered to lie in obscurity. Did the General Convention address the English Archbishops in 1785? They begin, "We, the clerical and lay deputies of the *Protestant Episcopal* Church." And passing on to later years of this formative period, do they adopt an act acceding to wishes of the Archbishops? It is entitled "An Act of the General Convention of Clerical and Lay Deputies of the *Protestant Episcopal* Church." Do they address the President of the United States in 1789? They do this as the "Bishops, clergy and laity of the *Protestant Episcopal* Church." Do they in the same year enact Canons? They call them, "Canons for the government of the *Protestant Episcopal* Church." Surely, in view of the publicity thus given to the name—in view of the prior and separate recognition of the name in the Church in six of the seven States represented in the first General Convention—in view of its repeated use in the proceedings and formal documents of

that Convention—the theory of its intrusion by accident or by unauthorised hand is unhistorical and untenable.

In that Convention of 1785 New England was not represented. The subsequent acceptance of the name by the Church in Massachusetts, New Hampshire and Connecticut will be briefly noted. Meanwhile, it is conceded that prior to and during this formative period the term "Episcopal Church" was in frequent use in New England.

In 1789, on July 30, an Act of the clergy of Massachusetts and New Hampshire recommending the Rev. Edward Bass for consecration was laid before the (General) Convention by the Rt. Rev. Dr. White, containing these words:

The good providence of ALMIGHTY GOD having lately blessed the *Protestant Episcopal* Church in the United States of America. . . . We, Presbyters of *said* Church in the States of Massachusetts and New Hampshire, etc.

On October 2 of the same year Samuel Parker, D.D., Rector of Trinity Church, Boston, and clerical deputy for Massachusetts and New Hampshire, "agreed to the Constitution of the Church," containing in several places the name "Protestant Episcopal."

As to Connecticut, an honored Presbyter has affirmed, "a voice went from Connecticut—the voice of the venerable Jeremiah Leaming—warning against the settled adoption of this title and giving good reasons for its inappropriateness. But that voice was ineffectual." [*Living Church*, Oct. 15, 1886, p. 64.]

This, indeed, was "a voice from Connecticut," but it does not appear that it was the voice of Connecticut. She could not consistently object on principle to the name Protestant after having, in 1766, united with Massachusetts in petitioning the Bishop of London for a "worthy *Protestant* Bishop or two in some of these Colonies." The "ineffectual" warning voice of Jeremiah Leaming indeed only helps to emphasise the proof that the adoption was not by accident. The General Convention, in spite of this warning, deliberately adopted the already proposed Constitution with its repeated use of the name "Protestant Episcopal."

Bishop Seabury and the clerical deputies from Connecticut, on October 2, 1789, accepted the name. The "honored Presbyter" above-mentioned has, indeed, urged that "the document which they signed did not contain the words which afterwards were placed there. That document ran thus: 'We do hereby agree to the Constitution of the Church as modified by the Convention this day, October 2, 1789.'" But the "Constitution" to which they thus "agreed," and which was laid before them "for their approbation and assent," contains repeatedly the name "Protestant Episcopal." And, while that Constitution had just been "modified" through the influence of Bishop Seabury, it does not appear that in seeking modifications he sought any change in the name. After subscribing as above, Bishop Seabury and the deputies took their seats in the Convention of the "Protestant Episcopal" Church, and proceeded to put forth and establish "a *Book of Common Prayer* . . . according to the use of the 'Protestant Episcopal' Church." And at a meeting of the Bishop and clergy of Connecticut, at Newtown, in 1790, the "doings of our proctors in the General Convention at Philadelphia, October 2, 1789, were confirmed. [Beardsley's *Hist. of the Episcopal Church in Conn.*]

Meanwhile, utterances seeming to sanction the name "Protestant Episcopal," and to bear witness against its intrusion by accident, were heard from leading men on the other side of the Atlantic taking interest or taking part in securing the Episcopate for this Church. In much of the literature on the subject there is an express or implied antithesis of a Popish and a Protestant Episcopate. In 1782, Dr. Berkeley, "son of the celebrated Bishop of Boyne, who seems to have inherited his father's interest in the American Church," suggested to the Rev. John (soon afterwards Bishop) Skinner, that—

A most important good might ere long be derived to the suffering and nearly neglected sons of *Protestant Episcopacy* on the other side of the Atlantic from the suffering Church of Scotland. [Hawks & Perry, *General Conventions*, vol. 1, p. 588.]

Soon after, he wrote to Dr. Skinner, now Bishop of the Episcopal Church of Scotland:

Can any proper person be found who, with the spirit of confessors, would convey the great blessings of the *Protestant Episcopate* from the persecuted Church of Scotland to the struggling, persecuted worshippers in America? [Hawks & Perry, 1:589.]

Provincial assemblies will not now, or soon, think of excluding a *Protestant Bishop* who sued only for toleration. Popish prelates are now in North America. . . . In a short time we must expect all *Protestant Episcopalian* principles to be totally lost in America. [Hawks & Perry, 1:591.]

As to American *Protestant Episcopacy*—for Popish prelacy hath found its way into the transatlantic world. [Hawks & Perry, 1:589.]

In November, 1783, the question was directly propounded to the Primus of the Scottish Bishops. ‘Can consecration be obtained in Scotland for an . . . American clergyman now at London for the purpose of perpetuating the Episcopal Reformed Church in America, particularly in Connecticut? [Hawks & Perry, vol. 1:592.]

In connection with this query, Dr. Berkeley again wrote—

That the glory of communicating a *Protestant Episcopacy* to the united and independent States of America seems reserved for the Scotch Bishops.

In reply, the Primus of the Scotch Bishops, Bishop Kilgour, expressed his “hearty concurrence in the proposal for introducing *Protestant Episcopacy* into America.” [Hawks & Perry, vol. 1:593.] These are the words of the Primus of the Episcopal Church of Scotland—the Consecrator of Bishop Seabury—*Protestant Episcopacy!* Is there not noteworthy agreement in the language used on both sides of the Atlantic? “His hearty concurrence in the proposal for introducing *Protestant Episcopacy* into America!” Did not the Consecrator of the first Bishop of our Church know what he intended to convey? [The *Concordat* speaks also of the “Catholic remainder of the Ancient Church of Scotland.” Hawks & Perry, 1:606.] The Episcopal Church of Scotland will not repudiate the language of her Primus, for in the preface to her Canons, in 1838, formally subscribed by the Synod, she calls herself “Protestant Episcopal.” [1 Burns, 415 *hhh kkk.*] Connecticut will not repudiate the language of the Consecrator of her first Bishop, for in the General Convention of 1886 her deputies voted unanimously to retain the name “Protestant Episcopal.”

So much as to the "Scotch succession." In England, Archbishop Secker wrote, in 1759, of the "Churches abroad of the Episcopal communion," that —

'As *Protestants* they cannot apply to Popish Bishops for confirmation or orders, and as *Episcopal* Churches they could resort for orders only to English or Irish Bishops. But,' he adds, 'since the Moravians have been recognised by Parliament [3 Burns, 23] to be a Protestant Episcopal Church,' etc. [*N. Y. Hist. Coll.*, vol. 8, p. 365, quoted by Edward Ingle.]

In 1764, he wrote :

Yet the members of our Church in America do not thus enjoy its benefits, having no *Protestant* Bishop within 3,000 miles of them, etc. [Beardsley's *Hist. of the Episcopal Church in Conn.*, p. 232.]

Dr. Inglis, in 1783, writes :

Some years since I drew up a plan for an American Episcopate, which met with the approbation of several of the most respectable characters in England, as well as America. . . . It was proposed in that plan that two or more *Protestant Bishops* of the Church of England be appointed to reside in America. [Hawks & Perry, vol. 1, p. 634.]

In 1785, Granville Sharp, Esq., wrote to the Archbishop of Canterbury :

I should also inform your grace that America is not the only part where *Protestant Episcopacy* is likely to be extended. . . . I have reason to believe that a *Protestant Episcopal* Church would have been promoted in Holland, etc. [Hawks & Perry, vol. 1, p. 644.]

Such were utterances in England seeming to formulate and to sanction the name "Protestant Episcopal." Only two years later than the last of these utterances the English Archbishops consecrated Drs. White and Provoost Bishops of the Protestant Episcopal Church in the United States of America. Before consenting to do this, they had objected to much that was said and done in the Convention of 1785, but there is no note of objection to the name so frequently and conspicuously used in the proceedings of that body. In 1786, in the letter of the Archbishops to the General Convention, they use, without remark, the name "Protestant Episcopal," and their certificate of the consecration of Bishop White recites that he was consecrated Bishop of the Protestant Episcopal Church.

And now it may be confidently claimed that the history of the adoption of the name negatives the theory of its introduction by accident or by unauthorised hand. For it shows that the process of adoption extended over a period of nine years—from 1780, when Maryland deliberately voted to assume the name Protestant Episcopal, to 1789, when the Church in three New England States agreed to the Constitution which incorporated it. During those nine years it came up for adoption or recognition in at least six Diocesan Conventions and in five General Conventions, and it was accepted by them all. Midway in that period stands the General Convention of 1785, which, acting for the General Church, officially recognised the name. But *before* that first General Convention, the Church in six States, legislating at different times and at different places—at Chestertown, Md.; at Philadelphia, Richmond, Charleston, New Brunswick, and New York—had adopted or recognised officially the name. Four years *after* the General Convention of 1785, the Church in Connecticut, Massachusetts and New Hampshire, by deputies, agreed to the Constitution which made the name “Protestant Episcopal” part of the organic law of the Church. And while the General Convention of 1785 officially recognised the name, the Constitution then proposed was not finally agreed on until the second session of 1789; so that the name contained therein was open to consideration and adoption or rejection in the five General Conventions of that formative period.

Here was extraordinary opportunity for deliberation, discussion, objection; and here, so far as appears, was extraordinary unanimity. Amid almost perfect unanimity was the Baptismal name of the new-born National Church decided on. Her past and her present, her ancestry and her environment, suggested and recommended the name “Protestant Episcopal.” Though the family to be consulted and gratified was numerous, it seems that but a single opposing voice was heard, and was heard only to be disregarded. Had any objected to the word “Protestant”—“there is none of thy kindred that is called by this name”—Maryland might have quoted her resolution, “that

the *Church known in the province as Protestant* be called the Protestant Episcopal Church," and the general response from Fathers not "uninformed" would have been as emphatic as the patriarch's response, "His name is John." Friends across the seas, anxiously watching her infancy, had unconsciously foreshadowed the name "Protestant Episcopal," and if two Churches were her sponsors, then the one, the Episcopal Church of Scotland, has recorded her approval of the name by since applying it to herself, and the other, the Church of England, as her Baptismal gift, gave the Episcopate, which she had withheld from the "Church of England in the Colonies," to the "Protestant Episcopal" Church in the United States of America.

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It is no part of the scope of this paper to discuss the *inexpediency* of the change of name, but so pertinent to the present juncture are the reasons given by the Upper to the Lower House of Convocation in 1689, why "the express mention of the Protestant religion should be inserted in the address," that they will here be quoted: "(1) Because it is the known denomination of the common doctrine of the Western part of Christendom in opposition to the errors and corruptions of the Church of Rome. (2) Because the leaving this out may have ill consequences and be liable to strange constructions, both at home and abroad, among Protestants as well as Papists." And that this Church still needs to protest against the errors of the Church of Rome, that she should be in fact, and therefore may be in name, Protestant, what higher authority need be cited than the following from the address of the "eight Primates and sixty-eight Bishops from all parts of the globe," conferring at Lambeth, in 1867:

Furthermore, we entreat you to guard yourselves and yours against the growing superstitions and additions with which in these latter days the truth of God hath been overlaid, as otherwise so especially by the pretensions to universal sovereignty over God's heritage, asserted for the See of Rome and by the practical exaltation of the Blessed Virgin Mary as mediator in place of her DIVINE SON, and by the addressing of prayers to her, as intercessor between GOD and man. Of such beware, we beseech you, knowing that the zealous GOD giveth not His honor to another.

In their "Letter to the faithful in CHRIST JESUS," the Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church, in full communion with the Church of England," assembled at the Lambeth Conference, in 1878, "commend to the faithful" the following:

The fact that a solemn *protest* is raised in so many Churches and Christian communities throughout the world, against the usurpations of the See of Rome, and against the novel doctrines promulgated by its authority, is a subject for thankfulness to ALMIGHTY GOD. All sympathy is due from the Anglican Church to the Churches and individuals *protesting* against these errors, and laboring, it may be, under special difficulties from the assaults of unbelief as well as from the pretensions of Rome.

JOHN H. ELLIOTT.

## Our Church Name should be Changed.

THE name "Protestant Episcopal" is a serious hindrance to the growth of the Church in this country, and hence to the salvation of souls. It is narrow, incomprehensive, minimising, misleading, and extremely pernicious.

The term "Protestant" is an undefined negation, and, as thus used, implies the false hypothesis that such negation is an essential characteristic of the Church; whereas, her real mission is the proclamation and teaching of positive, aggressive Truth, and the ministering of the Sacraments. True, our Holy Mother protests against all error, whether it be Romish, sectarian, or otherwise, but the affirmation of Truth is, to that extent, the rejection of error. Schismatic Rome protests against and denounces certain errors, and so do the hundreds of schismatic sects; yet no ecclesiastical body on earth, of any considerable magnitude, except our own, has belittled itself by assuming a "Protestant" negation for a name.

They were first called "Protestants" who, at the Diet of Spires, desired to subordinate ecclesiastical matters to the dominion of Princes, and who also favored liberty of change in the doctrine, discipline, and worship of the Church. Being defeated, they entered "*protest*," which was read in public April 19, 1529. "And this," says Sleidan, "is the origin of the name, 'The Protestants.'" [Sleidan *de Statu Relig.*, 2d ed., 1559, p. 68. See also Blunt's *Dictionary of Sects, Heresies, etc.*, 1874, p. 447, and Blunt's *Dict. of Doctrinal and Historical Theology*, 1872, pp. 595-6.]

The ultra "Protestants" of our Communion seem determined, if possible, to subordinate the Catholicity of the Church to the pernicious platitudes of "Protestantism," at least so far as the false teaching of a false name can accomplish such subordination. Protests properly come from minorities, not from majorities. The name "Protestant,"

in its ecclesiastical sense, is generally understood by those who accept the designation as applying to one who rejects the attempted usurpations and the false teachings of the Papal See. It implies that Rome has succeeded in fastening her usurpations and false teachings not only upon the Church Catholic, but upon a majority of all professing Christians as well, calling forth a *minority* "protest;" which implication is simply not warranted by the facts. The Christians of the world who reject and have all along rejected the errors and assumptions of Rome far outnumber the adherents of the Papal See. Rome is in the minority, and it is strictly in order for her to "protest," if she likes, because the majority have repelled her efforts to have her own way. To "protest," as our ultras do, is practically to concede that Rome has become the mistress of the Christian world; which is not now and never has been the case. To concede to her the name "Catholic," as they who are so fond of being called "Protestants" continually do, is of the essence of stupidity. "Catholic" means universal. A Catholic is one who adheres to Apostolic Order and to the "Faith once *for all* delivered to the Saints;" one who adheres to the "*quod semper, ubique, et ab omnibus*" of the Christian world. The Romanists have departed from this Faith, as proclaimed by the Undisputed General Councils of the Church, and hence have become *schismatic* and anti-Catholic. And yet our self-sufficient friends of Puritan instincts will persist in calling the Church of Rome the "Catholic" (*i. e., universal*) Church, and her adherents "Catholics," while they themselves are content to pass under the belittling and ridiculous designation of "Protestants." The effect of this absurd surrender to falsehood is to aid in advancing the Papal cause. More than this, the climax is reached when we contemplate the humiliating self-stultification of which this class of people are guilty in declaring before Almighty GOD, in solemn Creed, their belief in "One Catholic and Apostolic Church," with the mental reservation that they mean "One Protestant Episcopal Church."

The prefix "Episcopal," in the present Church name, of

course qualifies the meaning of the word "Church," and signifies that *our* Church holds to Episcopacy. It implies that there can be a Church, in all essentials, without Bishops—just what is insisted upon by several hundred sects that have sprung up within a little over 300 years; hence, our very name furnishes a self-abnegation and a concession to schism. S. Ignatius, a disciple of S. John and companion of the Apostles, in his epistle to the Trallians, said of Bishops, Priests, and Deacons that "without these there is no Church." For more than 1,500 years after CHRIST there was never an organisation of Christian men, calling themselves a "Church," not under the government of Bishops, Priests, and Deacons. From the time of our LORD, the Universal Church has always held to the essentiality of the three Orders of the Ministry, while the denial of the Divine authority and functions of Bishops, as Governors of the Church of GOD on earth, is one of the products of schism since the Reformation. In strict propriety, one might as well contemplate a State without a Chief, or a Court without a Judge, as a Church without a Bishop. Notwithstanding all this, there are those of our own household who seem more than willing to concede legitimacy to schismatic organisations, and to accord to each of them the dignified status of a "Church" among the manifold kinds and denominations of "Churches," so-called, of which ours is meekly permitted to be designated as the "Protestant Episcopal" kind.

In view of the many so-called "Churches" of these latter days, of course, it is legitimate enough to use the designation "Episcopal," in non-technical language or in common speech to distinguish those that adhere to Apostolic Order from those that do not; but deliberately and by design to fasten it on our Church name is quite a different thing.

True, Episcopacy is one of the various notes and characteristics of the Church. But it is only one and there is no sound reason why that one should be emphasised to the exclusion of all the others.

Our blessed LORD, by Himself and through His Apos-

ties, established His *One* Church here on Earth—not several hundred Churches. The Church is the Spouse of CHRIST. “Is CHRIST divided?” Did our LORD intend that His followers should separate into organised factions, declaring that, “I am of Paul; and I of Apollos; and I of Cephas; and I of CHRIST.” [I Cor. i: 12.] “There is One Body, and One Spirit . . . One LORD, One Faith, One Baptism.” [Eph. iv: 4, 5.] “We, being many, are One Body in CHRIST, and every one members one of another.” [Rom. xii: 5.] “For by One Spirit are we all baptised into One Body, whether we be Jews or Gentiles, whether we be bond or free.” “Ye are the Body of CHRIST, and members in particular.” “There should be no schism in the Body.” [I Cor. xii: 13, 25, 27.]

Now, if ours is the true Branch in this country of this One Body—of this “One Catholic and Apostolic Church” of CHRIST, as we believe, and indeed, as we know to be the case, how can we—how *dare* we—permit her dignity to be marred by a nickname—a nickname, moreover, that involves untruth and stultification? Our Holy Mother is the Bride of CHRIST. She is not a plaything to be toyed with at pleasure. She is not a merely human organisation to be manipulated at will. She is the Church of the Divine Master—His Body of which we are “members in particular.” She is not ours except in the sense of membership. She is JESUS CHRIST’S, the LORD’S; and we have no *right* to discredit her, by a minimising name or otherwise. We have no *right* to hide her light under a “Protestant Episcopal” bushel. It is not within our province to lower her standard. If we do so, we are guilty of the veriest presumption and of gross outrage, if not of absolute sin. We are soldiers of the Grand Army with the banner of the Cross uplifted. *In hoc signo vinces.* We are under solemn pledge not to be “ashamed to confess the Faith of CHRIST crucified, and manfully to fight under His banner, against sin, the world, and the devil, and to continue CHRIST’s faithful soldiers and servants unto our life’s end.” If we “confess the Faith of CHRIST crucified,” *ex necessitate rei*, we must confess and proclaim and assert

His Church, and His claims. If we do not, we are cowards and not faithful soldiers. Did a cause ever succeed that was not boldly asserted by its promoters? Did our blessed LORD hesitate to proclaim Himself and His Church for fear of "assuming" too much?

[The reader is reminded that in orthodox "Protestant" parlance, it is both "assumption" and "presumption" to affirm the Truth about the Church, even if only to the extent that such truth is involved in a name!]

The Church in the American Colonies was known as "The Church of England." During the Revolution and for some time subsequent thereto great prejudice existed in this country against almost everything distinctively English, and especially against the name, and even against the office of a Bishop, as being, in the conception of the ignorant masses, in some way necessarily inseparable from a Church-and-State Establishment, after the British model; hence, it would seem that the name "Protestant Episcopal" was passively accepted by a few of our timid forefathers in the Church, as hiding the Reality—a performance which, for brilliance of conception and execution, is quite equal to that of the big-bodied bird that deems itself secreted and secure when its head is slyly thrust into the sand!

I refer to the "passive acceptance" of the name, because it is a conceded fact that it was never adopted by formal vote of the General Convention; and I refer to the "few of our forefathers in the Church" who thus passively accepted that name, because the Convention of 1785, at which the name was first officially assumed, was composed of delegates from only seven States, not a single Bishop being present, and only six clergymen other than those from Pennsylvania and Maryland. Now all the surroundings are changed. If there were any good reasons for hiding our light one hundred years ago, those reasons have ceased to exist; and we should no longer hesitate to plant our banner on the outer walls.

As before indicated, no National Church in the wide world, save our own, has ever proclaimed its own inferior-

ity, by submitting to such a compromising and minimising name. In 1689, the Upper House of Convocation in England (only twelve Bishops being present, none of the Non-juring Bishops being in attendance), proposed an address to King William III, in which it was attempted to connect the phrase "Protestant Religion" with the Church of England; but "the Deans, Archdeacons, and Clergy of the Lower House would not consent to the address being presented with these words in it, and stood out until they were expunged." [Blunt's *Dictionary of Sects, Heresies, etc.*, 1874, p. 447; Cardwell's *Conf.*, 444-446; Perry's *History of the Church of England*, vol. iii, p. 51; Bishop Burnet's *History of His Own Time*, Book V, p. 33.] As one writer puts it, the Lower House strenuously objected, "thinking it a diminution of the Church of England to join it with foreign Protestant Churches." [Rapin's *History of England*, continued by Tindal, London, 1744, vol. iii, Book XXV, Sec. 1, pp. 109, 110.] And Lord Macaulay has it that "they refused to agree to any expression which imported that the Church of England had any fellowship with any other Protestant community." [*Hist. Eng.*, N. Y. edit., 1880, vol. v, chap. xiv, p. 283.]

In a recent work, to which the writer's attention has been called by a clerical friend, entitled *Illustrated Notes on English Church History* (edited by the Rev. Arthur C. Lane, and published by the S. P. C. K., 1888), at p. 212, it is said of this Convocation that—

The Upper House of Convocation was then lacking in dignity and influence, owing to the absence of the Non-juring Bishops; and when it had drawn up the address (to King William III), the Lower House refused to adopt some of its phrases, especially one which gave the title of 'Protestant' to the Church of England, as though she were on a par with the foreign and Presbyterian communities which had broken away from Catholic tradition, etc.

In alluding to the significance of this action of the Lower House, Bishop Burnet, who managed the Conference on behalf of the Bishops (and to whose authority in the premises, as also Lord Macaulay's, our "Protestant" friends can surely take no exception), says:

Because in the draught which the Bishops sent them, they acknowled-

edged the protection that the Protestant religion in general and the Church of England in particular, had received from him (the King), the Lower House thought that this importuned their owning some communion with the foreign Protestants, so they would not agree to it. There was at this time but a small number of Bishops in the Upper House, and they had not their Metropolitan with them : so they had not the strength nor authority to set things forward. [Burnet's *History of His Own Time*, Book V, p. 33.]

Thus, in the comparatively unimportant matter of an address by Convocation to the Crown, the Church of England, two centuries ago, was saved from the Protestantising humiliation, to which her daughter in this country has been compelled to submit for the last one hundred years, in the more pointed and emphatic relation of a name in constant use. And, in this connection, it is pertinent to remark that the action of the Lower House, as stated, was in harmony with the avowed sentiments of the great Reformer, Bishop Ridley, who, in 1555, vehemently spurned the name "Protestants" as "*odious*," in its application to adherents of the Reformed Church of England. [Ridley on *The Lord's Supper*, 9, 14, Parker Soc. ed.]

Says Peter Martyr, one of the Continental Reformers, in a letter addressed from Zurich, March 20, 1560, to an Englishman : "If, as it is reported, it be the determination of your countrymen to embrace the Confession of Augsburgh, and court an alliance with the *Protestants*, you may judge in what esteem my letters and the letters of those like me will be held," evidently confining the term "Protestants" to those on the continent as distinguished from members of the Anglican Church. [Zurich Letters, 2d ser., Parker Society, p. 48.]

About twenty years before this [in 1542] Bishop Coverdale used the term in a like restricted sense, applying it to the Germans exclusively. [*Memorials of Coverdale*, London, 1838, p. 256.]

During the supremacy in England of the Papal hierarchy, the latter undertook to force errors in doctrine upon the Church. Opposition to these errors constituted one, and only one, of the various grounds by reason of which English Church people were sometimes called "Protestants" during and after their centuries of resistance to the

Pope. We in this country have been placed in no such attitude, and have had nothing to resist in the way of aggressions after the manner of British Churchmen, hence have never been in a similar relation nor had similar occasion for "protesting." The word "Protestant" had a manifold signification in that country. But here the only ear-mark of a "Protestant," about which all are agreed, is that he must be antagonistic to Rome. Upon this much, however, all here are agreed. Jews, deists, infidels, and pagans, however, may all be "Protestants," as some contend, provided only they oppose Papal dominion and error. To many, therefore, the chief, and to some the only definite and certain, mark of Protestantism is opposition to Rome. As used by our Church in her name, the word naturally signifies to the uninformed mind, that such antagonism is her chief occupation and function. Yet those in this country who are so fond of the designation seem to think they discover reason in its English use for fastening it on the Church's name here, notwithstanding the further fact that English Churchmen have never tolerated its application to their Church with any official significance, or in any permanent relation.

One of the errors sought to be forced upon the Church of England, as mentioned, was that of the Romish doctrine of transubstantiation, in discoursing of which Archbishop Laud, on one occasion, spoke of his Church as being "Protestant" in relation thereto, of course using the word in its English sense and as involving its manifold significance in that country, occasioned by the prior centuries of resistance not merely of Papal error in doctrine, but of Papal usurpation, dominion, and tyranny as well. Strange as it may seem, even this use of the word by Archbishop Laud is sometimes cited in support of our present Church name. The Archbishop and other Church dignitaries of England, who lived before the Accession of William III, in 1689, would be astonished, if alive, to learn the construction now placed, in this country, upon their use of the word "Protestant." The Archbishop was impeached by the Puritans mainly for his alleged, though not

actual, sympathy with the doctrines of the Romish Church, and was beheaded ; but he repudiated the Pope's authority and usurpations with a vigor that was hardly exceeded by any of the Reformers. If he could be informed of the construction now given by some queer people to the use by him of the term "Protestant," as stated, and if his bones could be vitalised, there would be a lively commotion in his grave.

That Archbishop Laud could not have used the term "Protestant" in connection with his own Church and its doctrines in the same sense in which some advocates of that name would have it understood, is very clear, if what the historians tell us of the Archbishop be true. According to Hallam [*Const. Hist. Eng.*, chap. vii], the Archbishop and his party looked upon Lutherans and Calvinists "as aliens, to whom they were not at all related, and schismatics, with whom they held no communion ; nay, as wanting the very essence of a Christian society." According to Greene [*Larger History of the English People*, Bk. VII, chap. vi], "In Laud's view, Episcopal succession was of the essence of a Church ; and by their rejection of Bishops the Lutheran and Calvinistic Churches of Germany and Switzerland had ceased to be Churches at all."

Soon after the Norman conquest the English Church was subjected to the dominion of the Papal See, and her independence was not regained for over four hundred years. During all that time, and until the Reformation was an accomplished fact, vigorous "protests" were made by loyal Churchmen, who were then, and since have been, called "Protestants." At the time of the Reformation, and subsequent thereto, statutes were enacted by Parliament, in which "Protestants" were distinctly recognised, and even Churchmen in high position not infrequently referred to individuals and classes of the English people in similar terms ; but all this grew out of the habits of common speech and the circumstances incident to four centuries of abject subordination to Rome, during which time the British Churchmen and people were subjected to the rule of foreign Bishops, to burdensome tribute levied for the

Pope, and to ignominious persecutions, revolting cruelties and shocking tortures. The words "Protestant" and "Protestants," as contained in these Parliamentary enactments, did not refer to members of the Church of England merely, but to all who objected to Papal dominion, and especially after the Reformation, when such designations in the statutes embraced all Dissenters, Trinitarian and Unitarian, as well as adherents of the Established Church, as has been expressly held by the English Courts.

The use of the "Protestant" designation in England during the long period mentioned, as indicated, for want of better material, is frequently referred to in support of the "Protestant" forerunner in our Church name. As well might the Declaration of Independence and the Revolutionary War be cited for the same purpose. There is no parallel whatever in such designation in England, as suggested, and its use by the Church in this country. The circumstances, and the full signification of the words, were and are entirely different. "This Church" and people have never been subjected to the Papal See; nor has tribute been levied upon us for the coffers of the Romish Bishop; nor have we been persecuted and tormented and tortured in the interest of the Pope; nor have we been bound, hand and foot, by Norman Barons and a Godless Parliament to the Roman stake; nor yet have we gone through the gigantic struggles of a Reformation to overthrow Papal Supremacy and secure the liberties of our Church. Moreover, the grand old Church of England never suffered her dignity and her "lawful claim on the allegiance" of the multitude to be lowered by a "Protestant" beclouding of her name and title. With far more plausibility might the repulse of Augustine and his forty missionaries by the seven Welsh Bishops and their companions at the end of the sixth century, be cited to show that the British Church was Protestant as long ago as during the time of Gregory the Great.

Various, British statutes, both before and since the Revolution of 1688, use the term "Protestant," and our friends who oppose the change of name sometimes refer

to that fact as importing a legal definition of the term, or as fixing it as properly designating the Church of England. As this is fairly a question for legal minds, we may quote in this connection Sir R. Phillimore, known to the Bar as the highest authority extant on the ecclesiastical law of England as administered in courts of secular creation. Speaking of the arrogance of Rome and her propagation of novel doctrine, unsupported by Scripture, and the consequent separation into the Eastern and Western Churches, Phillimore says :

From like causes come the independence of our branch of the Catholic Church in England, Ireland and Scotland, and their offshoots in the United States of America, in India, in the British Colonies and in the Netherlands, and of the imperfectly constituted Churches of the Protestants. From a like cause it seems probable that an independent Episcopal Church will be formed in Germany by those who adopt the title of 'Old Catholics,' and *avoid the error and confusion generated by the ambiguous title of Protestant.*

A very grave and carefully considered manifesto, put forth in March, 1851, at the time of the last Papal aggression, by two Archbishops and twenty Bishops of England, distinctly declared the undoubted identity of the Church before and after the Reformation, and that at this epoch she purged herself from certain corruptions of Rome and established 'one uniform ritual,' but 'without, in any degree, severing her connection with the ancient Catholic Church.'

The Church of England is often called Protestant in common speech and in some Acts of Parliament since the beginning of the eighteenth century. The sovereign, in his coronation, swears to maintain the 'Protestant Reformed Religion established by law,' and the crown is, by law, to descend in the 'Protestant Line,' but 'whosoever shall come to the possession of this crown shall *join in communion with the Church of England as by law established.*'

*The expression 'Protestant' is of foreign origin and obviously wanting in legal accuracy and logical precision, for in one sense, the Synagogue of the Jew and the Assembly of the Unitarian are Protestant. It has not been adopted by the Church herself in any formulary but, as explained by the surrounding expressions and limitations in certain statutes which, since William the Third's reign, have adopted the name, merely expresses . . . . the independent national existence of the Church of England and her distinct position from that of the Church of Rome, and certainly does not express any identity of position between the Church of England and foreign Protestantism, as such. [Phillimore on Ecclesiastical Law, pp. 1-6. (Italics by the writer of this article.)]*

The author does not cite, but he might appropriately have cited, in this connection, the action of Parliament in

1641, during one of the many anti-Papal agitations of that period, when the Puritans, then in ascendency in the House of Commons, formally promulgated their resolution to maintain "the true reformed Protestant religion, expressed in the doctrine of the Church of England, against all Popery and Popish innovations within this realm contrary to the same doctrine." This declaration was forced upon the minority, the latter yielding a reluctant assent to its terms, in the hope, by such complaisance, to avert the furious storm then impending against the Episcopate, and because, as Clarendon explains, there was "no other scheme of the doctrine of the Church of England than the XXXIX Articles, of which one is 'to preserve the government of the Church by Bishops.'" [Clarendon's *History of the Rebellion*, (ed., Oxford, 1849) vol. i, pp. 353-4.] But two days thereafter the Puritans in the House (without the knowledge or assent of the Lords) issued an *explanatory* resolution, reciting that, "Whereas some doubts have been raised concerning the meaning of these words, . . . . this House doth declare that by those words was and is meant only the public doctrine professed in the said Church, so far as it is opposed to Popery and Popish innovations and that the said words are not to be extended to the maintaining of any form of worship, discipline, or government, nor of any rites or ceremonies of the said Church of England;" which "explanation" was, and was taken to be, tantamount to a declaration that, in so far as the Church differed from Rome, she was "Protestant," but wherein she agreed with the latter (notably in her maintenance of Episcopacy), she was not "Protestant." That the authors of this "explanation" were good "Protestants" will not be denied by the lovers of that designation. Did they, then, themselves know what constituted "Protestantism?" And, if so, were they right in denouncing Episcopacy as "Popish" and anti-Protestant? And, if so again, what does the term "Protestant Episcopal" mean anyhow?

In further illustration of the ambiguous character of the term "Protestant," as used in these statutes, may be cited the decision of the English Courts in the case of

The Attorney-General against Drummond and others, in 1842 and 1848. [1 and 3 *Drury & Warren's Reports* and 2 *House of Lords Cases*.] In that case, a trust had been established for "the support of the Protestant Dissenting interest." Originally, only Presbyterian believers in the Trinity had enjoyed the fund. Afterwards, several of the congregations which had been beneficiaries became Unitarians and, notwithstanding, claimed a right to share the fund. The question before the court, therefore, was whether or not Unitarians could be properly classed as "Protestants." Distinguished counsel in favor of the seceders contended that many British and Irish statutes, including those as early as 2 Elizabeth [cap., 2; and 17 and 18 Car. II, cap. 6], used the word "Protestant," and by such word plainly included Unitarians as well as Trinitarians; that "no evidence can make the term 'Protestant Dissenters' more intelligible; that the words have acquired a legal meaning from various Acts of Parliament and are as incapable of definition as the term 'heirs-at-law;'" and, therefore, that, according to a well-known principle of law, no extrinsic evidence as to the founders' special meaning or intent, when they used the words, was admissible. The argument, however, was rejected by the Chancellor, Sir Edward Sugden, one of the most learned of jurists; and he allowed the Presbyterians to offer evidence showing in what particular sense the founders had used the word "Protestant," *being unable himself, notwithstanding the statutes, to decide whether it necessarily included Unitarians*. The case was appealed to the House of Lords, and then, in 1848, Sugden's decision on the points in question was sustained, Lord Cottenham declaring, in his opinion then delivered, that "it is clear that the words themselves ('Protestant Dissenters') have not any such known legal meaning." [2 *House of Lords Cases*, p. 837.]

A similar controversy arose in 1868 before the Supreme Court of New Hampshire, in the case of *Hale vs. Everett*. [53 N. H. Rep. 1.] In that case a majority of the Judges held that the word "Protestant," in their State Constitution, excluded all who disbelieved the divinity of CHRIST;

whereas, in an elaborate dissenting opinion by the minority, it was declared that all men, Pagans and Infidels included, were "Protestants," provided only they opposed the pretensions of the Pope. Indeed, in the dissenting opinion, it is seriously argued that the theological or ecclesiastical definition of the term "Protestant" is one thing, and the legal and political meaning quite another.

Another instance of the uncertainty attending the use of the word, having, in itself, no very definite meaning, is as follows: By an Act of Parliament, passed in 1791 [31 Geo. III, c. 31], provision was made "for the maintenance and support of a *Protestant Clergy*" in Canada. In 1821, the Scotch Presbyterians and other denominations of that Province claimed the benefit of the provision. The matter came before the House of Commons, and in 1827 a committee of that body, in a report on the subject, explained that "doubts have arisen" as to the proper interpretation of the word "Protestant" in that act—whether all the applicants for its benefits were included within its terms or not. The law officers of the Crown had given an opinion to the effect that the Church of Scotland was included, but not any *dissenting "Protestants."* But the committee was unable to say "whether the clergy of *every denomination of Christians except Roman Catholics* may not be included." Referred to the Judges, the latter, in reply to the question what clergy (if any) other than those of the Church of England were included, answered, "The clergy of the Church of Scotland." In consequence, and to remove the doubts, an express Act of Parliament [3 and 4 Vict., cap. 78] was thereupon passed, in which the ambiguous term "Protestant" was omitted and the beneficiaries were plainly declared to be Clergy of "the Church of England" and the "Church of Scotland in Canada." [2 Phillimore, *Eccl. L.*, pp. 2255-6; Hansard's *Parl. Deb.*, vol. liii, pp. 1156-8.]

The attention of all good "Protestant Episcopalians" is invited also to the following:

In Chapter 30 of an Act of Parliament, passed in the twenty-second year of George the Second (1749), entitled

"An Act for encouraging the people known by the name of *Unitas Fratrum* or *United Brethren* to settle in his Majesty's Colonies in America," the preamble recites, among other things, that the said "United Brethren" "are an ancient *Protestant Episcopal Church*, which has been countenanced and relieved by the Kings of England," . . . therefore, "be it enacted that . . . every person, being a member of the said *Protestant Episcopal Church* known by the name of *Unitas Fratrum* or the *United Brethren*, and which Church was formerly settled in Moravia and Bohemia, and are now in Prussia, Poland," etc., be relieved from the obligation of making oaths and be allowed to make affirmation instead, etc., "and to prevent any doubt which may arise whether any person pretending to be a member of such Church or congregation is actually a member thereof," every one claiming the benefit of the act is required to "produce a certificate signed by some *Bishop* of said Church." As another safeguard, to make sure that the signatures to said certificates were really those of a *bona-fide* "Bishop," the Act required the "advocate of said Church or congregation of the United Brethren for the time being . . . to send to the commissioners for trade and plantations the names, handwriting and seals of any *Bishops* that shall be hereafter consecrated and appointed by them," (*i. e.*, the "Church or congregation?"). This is believed to be the first use, at least in legislation, of the name "Protestant Episcopal Church." How do our sticklers for the name like the precedent?

The Act of 12 Car. II, c. 30, providing for the attainder of the regicides, recites that by the King's execution "the Protestant religion hath received the greatest wound and reproach . . . while the fanatic rage of a few miscreants (who were as far from being true Protestants, as they were from being true subjects)," etc.

The famous test oath prescribed by 30 Car. II, cap. 1 (1677), for the exclusion of all "Popish recusants," recited, first a disbelief "in any transubstantiation of the elements;" second, that the invocation of the Virgin Mary is "superstitious and idolatrous;" and, finally, that the

declaration is made "in the sense . . . commonly understood by *English Protestants*." Even the Act of Union, cementing the Kingdoms of England and Scotland into that of Great Britain [5 Anne, ch. 8], and containing, as one of its principal features, provision for the secure and separate maintenance of the forms of worship peculiar to the respective Kingdoms, nowhere applies the term "Protestant" to the Church of England, though frequently speaking of "the Protestant *religion* and the Presbyterian Church government."

As to the significance in this connection of the several Acts of Parliament prescribing the Coronation Oath and settling the succession to the Crown in "the Protestant line," it is interesting to note the language of the great Whig, Edmund Burke. A certain Sir H. Langrishe, M.P., had written to him in apparent opposition to the then [1792] growing sentiment in favor of conferring the elective franchise upon Roman Catholics in Ireland, urging that "the Constitution, as already established, that our State is Protestant. It was declared so at the Revolution. It was so provided in the acts for settling the succession of the crown—the King's Coronation Oath was enjoined, in order to keep it so." To this, Burke replies:

The term Protestant, . . . is too general for the conclusions which one of your accurate understanding would wish to draw from it; . . . a great deal of argument will depend on the use that is made of that term. It is *not* a fundamental part of the settlement at the Revolution, that the state should be Protestant without *any qualification of the term*. With a qualification it is unquestionably true; not in all its latitude. With the qualification, it was true before the Revolution. Our predecessors in legislation were not so irrational (not to say impious) as to form an operose ecclesiastical establishment, and even to render the state itself in some degree subservient to it, when *their religion (if such it might be called) was nothing but a mere negation of some other—without any positive idea either of doctrine, discipline, worship, or morals, in the scheme which they professed themselves, and which they imposed upon others, even under penalties and incapacities.* No! No! This never could have been done even by reasonable atheists. . . . There never has been a religion of the State (the few years of the Parliament only excepted); but that of *the Episcopal Church of England*; the Episcopal Church of England, before the Reformation, connected with the See of Rome, since then, disconnected and protesting against some of her doctrines, and against the whole of her authority, as

binding in our National Church ; nor did the fundamental laws of this kingdom (in Ireland it has been the same) ever know, at any period, any other Church as an object of establishment ; or in that light, *any other Protestant religion*. Nay, our Protestant toleration itself at that Revolution, and until within a few years, required a signature of thirty-six, and a part of the thirty-seventh, out of the XXXIX Articles. So little idea had they at the Revolution of establishing Protestantism indefinitely, that they did not indefinitely tolerate it *under that name*. . . . The Church of Scotland knows as little of Protestantism *undefined*, as the Church of England and Ireland do. She has by the articles of union secured to herself the perpetual establishment of the Confession of Faith, and the Presbyterian Church government. In England, even during the troubled interregnum, it was not thought fit to establish a *negative religion* ; but the Parliament settled the Presbyterian, as the Church discipline, the Directory, as the rule of public worship, and the Westminster Catechism, as the Institute of Faith. This is to show, that at no time was the Protestant religion, *undefined*, established here or anywhere else, as I believe. I am sure that when the three religions were established in Germany, they were expressly characterised and declared to be the *Evangelic*, the *Reformed*, and the *Catholic* ; each of which has its confession of faith and its settled discipline ; so that you always may know the best and the worst of them, to enable you to make the most of what is good, and to correct, or to qualify, or to guard against whatever may seem evil or dangerous. As to the Coronation Oath . . . the king is bound by law, as clearly specified in several Acts of Parliament, to be in communion with the Church of England. It is a part of the tenure by which he holds his crown. . . . The king may *inherit* the crown as a *Protestant*, but he cannot *hold* it, according to law, without being a *Protestant of the Church of England*. . . . The king swears he will maintain to the utmost of his power, . . . 'the Protestant reformed religion.' This leaves me no power of supposition or conjecture ; for that Protestant reformed religion is defined and described by the subsequent words, 'established by law,' and in this instance, to define it beyond all possibility of doubt, he 'swears to maintain the *Bishops* and *clergy*, and the *Churches* committed to their charge' in their rights, present and future. The Oath as effectually prevents the king from doing any thing to the prejudice of the Church in favor of sectaries, Jews, Mahometans, or plain avowed infidels, as if he should do the same thing in favor of the Catholics. . . . All this shows that the religion which the king is bound to maintain *has a positive part* in it as well as a negative ; and that the *positive part of it* (*in which we are in perfect agreement with the Catholics and the Church of Scotland*) *is infinitely the most valuable and essential*. . . . Whether we agree with the present Protestant dissenters in the points at the Revolution held essential and fundamental among Christians, or in any other fundamental, at present it is impossible for us to know ; . . . because, for the far greater part, they publicly declare against all manner of Confessions of Faith, even the census. . . . It was not settled at the Revolution, that the state should be Protestant, in the latitude of the term, but in a *defined and limited sense only*, and that in that sense *only the king is sworn to maintain it*. To suppose that the king has sworn with his utmost power to maintain *what it is*

*wholly out of his power to discover, or which, if he could discover, he might discover to consist of things directly contradictory to each other, some of them perhaps impious, blasphemous, and seditious upon principle,* would be not only a gross, but a most mischievous, absurdity. If mere dissent from the Church of Rome be a merit, he that dissents the most perfectly is the most meritorious. In many points we hold strongly with that Church. He that dissents throughout with that Church will dissent with the Church of England, and then it will be a part of his merit that he dissents with ourselves. . . . *A man is certainly the most perfect Protestant, who protests against the whole Christian religion.* Whether a person's having no Christian religion be a title to favor, in exclusion to the largest description of Christians who hold all the doctrines of Christianity, though holding along with them some errors and some superfluities, is rather more than any man, who has not become recreant and apostate from his Baptism, will, I believe, choose to affirm. The countenance given from a spirit of controversy to that negative religion may, by degrees, encourage light and unthinking people to a total indifference to everything positive in matters of doctrine, and, in the end, of practice too. If continued, it would play the game of that sort of active, proselytising and persecuting atheism, which is the disgrace and calamity of our time, and which we see to be as capable of subverting a government, as any mode can be of misguided zeal for better things. . . . The king has sworn to maintain a Church, *positive in its doctrine and its discipline.* . . . Protestant dissent was one of the quarters from which danger was apprehended at the Revolution, and against which a portion of the Coronation Oath was peculiarly directed.\* [Burke's Works, Bohn's Library, vol. iii, pp. 308-314.]

In fine, the writer has been able to discover no instance in English legislation prior to 1688, in which the term "Protestant," much less "Protestant Episcopal," has been applied distinctively to the *Church of England*. Hence the claim of some advocates of our "Protestant" name, that portions of the British legislation above referred to, prior to that period, furnish them precedent and authority, is without force.

From what precedes, it will be perceived that the arguments in favor of our Church name in this country, drawn from the peculiar wording of a few statutes of England and from the writings of a few Church dignitaries of that country, are not very formidable. The active opponents of a change of name might, with pertinency quite equal to some of their other argumentative performances, add to their catena of authorities selections from writings of

\* Italics in part by the writer of this article.

several of the Popes that have flourished since the Reformation, to show that the Church of England has been Protestant for several hundred years. Undoubtedly Leo XIII would gladly help on in the matter! Extremes meet! The more firmly the "Protestant" glue can be made to stick to the English and American Churches, the more easily can Rome beguile the unwary into believing that she is really "Catholic," and hence in harmony with Primitive Christianity.

It is respectfully suggested to our opposing friends to seriously consider whether, in the way of promoting their cause, it would not be well for them to send a roving commission to the Church of England in England, and in all the dependencies of that country, and to the Russian, Greek, Swedish, Old Catholic, and Jansenist Churches—all Episcopal and anti-Papal—to urge upon them the speedy adoption of the "Protestant" label. The commission might likewise extend their allurements to the Armenian, Abyssinian, and Coptic Churches, and the Churches of Norway, Denmark, and Iceland—also all Episcopal and non-Papal. If they will all consent to use the label, then "Rome will howl," even if no other good comes of it. But whether the "howl" will be from terror or from delight, the writer deems himself as under no obligation to say. In case all of these Churches will not submit to the label, but one or more of them will, then this much will have been gained, that "this Church" will no longer be subjected to the humiliation of being the only Church on Earth that can be found without a microscope, and having a valid Episcopate, that is thus marked and self-belittled.

But to return to the more practical discussion of the question in hand, attention is directed to the following considerations:

By the census of 1880, the population of this country was 50,155,783. Of this number 43,475,840 were natives and 6,679,943 foreign-born. According to the statistics given in the *Compendium* of that Census, pt. ii, p. 1407, it would seem that "throughout the United States there

were, at the date of the census, persons having one or both parents foreign-born," numbering 14,922,714, making, including the foreign-born and their children, a total of 21,602,657, or considerably over two-fifths of our entire population nine years ago; since which time the number has, of course, very largely increased. Very naturally most of these children of foreign-born parents have imbibed the prejudices and traditions, and especially the ecclesiastical tendencies of their parents, so far as the latter had any such tendencies. Of this entire class of our inhabitants, including foreign-born and their children, comparatively few know anything about or care a fig for the so-called "Protestant Episcopal" Church. Ordinarily, one might as well expect good results from shaking a red rag at a wild bull as from displaying "Protestant" colors before these people. The "Protestant" obscuration of the real Catholicity of the Church repels rather than invites. This is true, not only with regard to the class mentioned, but also with regard to a large number of the rest of our inhabitants. With many foreigners, especially so in Germany, "Protestantism" is merely a synonym for "infidelity." As long ago as 1817, when the centennial celebration of the German Reformation caused several controversies in Prussia, the government prohibited the further use of the term "Protestant" in the country, as being obsolete and unmeaning, since the Protestants did not any longer "protest," and ordered the word "Evangelical" to be substituted in its stead.—See *Encyclopædia Americana*, ed. 1854, article "Protestantism." The following extract from the Schaff-Herzog *Encyclopædia*, 1884, article "*Protestantenverein*," will afford some idea of the present status of Protestantism in Germany:

*Protestanten-Verein* (Protestant Union), a voluntary organisation of rationalistic ministers and professors in Germany. It was formed in 1863, and fairly started June 7 and 8, 1865, at Eisenach. Since 1867 it has had yearly meetings. But it has come into such strong opposition to the orthodox and conservative German Church authorities, that it has had to fight for its life.

One of the most serious obstacles encountered in bringing dissatisfied adherents of Rome into the true

Church in this country, is the difficulty in convincing them that the "Protestant" prefix to our name is a sham and a delusion. When they come to understand that the Papal See has overlaid the Catholic Faith with corruptions, and is in schism, and that the Church of our love is not a Protestant sect, but is the only branch in this land of the "One Holy, Catholic and Apostolic Church," the victory is won. But, usually, it is no easy task to make them comprehend that a self-styled "Protestant" Church is not a Protestant sect.

Moreover, intelligent non-Romanists and non-Churchmen, in reading ecclesiastical history, fail to learn of any professing Christians that were called "Protestants" until about 1,500 years after CHRIST; and for the first time encounter them making a fuss at the Diet of Spires, because they were unable to induce the Diet to transfer the control of the Church affairs to Princes, and because they could not accomplish a dangerous flexibility and license in regard to the doctrine, discipline, and worship of the Church. Pursuing their historical researches, they ascertain that certain schismatic organisations of professing Christians, called Protestants, were afterwards formed on the Continent of Europe; and later they learn that a leader in the great Reformation of the Church Catholic in England denounced the "Protestant" designation of adherents of that Church as "odious." Later still they read of the indignant rejection of the name by the Lower House of Convocation. Subsequently, they are informed that eminent judicial authorities have declared that Jews, Unitarians, Deists, Infidels, and Pagans are by some classified as "Protestants," if only they oppose Popery; and finally they are astonished by the information that "Protestantism" and "Infidelity" are synonymous words, as understood by no inconsiderable number of Christian people. In view of all these facts, it is not at all remarkable that these searchers after truth hesitate and refuse to recognise the claims of a Church, self-branded in the very forefront with this "odious" name, until they are persuaded to thoroughly investigate her every ear-mark of Catholicity, and are

made sure that she is the true branch in this country of the One "Household of GOD . . . built upon the foundation of the Apostles and Prophets, JESUS CHRIST Himself being the chief Corner-stone." And even when thus made sure, they nevertheless retain for the name very much the disgust that *John Ruskin* expressed when, in reply to an "application for aid on behalf of the *Protes at Blind Pension Society*," he wrote: "To my mind, the prefix of 'Protestant' to your society's name indicates far stonier blindness than any it will relieve!" [*Home Life of Great Authors*, McClurg & Co., Chicago, 1887, p. 384.]

A neatly printed pamphlet, entitled *National Churchmanship*, published under the *imprimatur* of "Grace House, New York," and from the title-page seeming to be one of a series of "Grace House Briefs," has recently been issued, evidently intended and probably extensively circulated for effect upon the approaching General Convention with regard to what the author designates as "the proposal now pending to change the name of the Episcopal Church." The authorship is carefully concealed, but the writer of the paper is unquestionably an adept at word-painting and graceful phraseology, though his logic in the pamphlet effort is utterly abortive, except in its boomerang qualities, as we shall see. The author generalises with easy elegance of style until his central point is reached, when with peculiar coyness and almost charming *naïveté*, and with a merciful "Charity which thinketh no evil, he concedes to those who have been and still are active in this matter an honest intention to help on the cause of unity." ["Those who have been and still are active in this matter" should be careful not to infer that, in this allusion to the "Charity which thinketh no evil," there is a sly inuendo to the effect that there is plenty of "evil" to "think" about in the premises, connected with these "active" parties, and which might be laid bare to the gaze of the Church but for the author's gracious "charity!"] Thus overflowing with "charity," our author proceeds to his argument against the change of name, the *gravamen* of which is that the membership of "this Church" here in the United States

is inconsiderable and "slender numerically," compared with that of other religious bodies and the total population, and that, therefore, to assume a name that would impliedly "assert spiritual jurisdiction" and "a lawful claim on the allegiance of fifty millions of Americans," would be to do that compared with which "the wildest delirium of Ultramontanism is sanity itself." Surely these pleasant remarks were inspired by that abounding "charity which thinketh no evil." The intimation that the "active" gentlemen referred to are working for an "insane" consummation, is merely an affectionate allusion! But our author failed to illustrate his theory by demonstrating with what crushing effect this minority argument might have been employed by the Jews and the rabble when our blessed LORD was in the flesh here on earth "asserting" His "lawful claim on the allegiance" of the multitude and "spiritual jurisdiction" for Himself and His Bride the Church, against which we are promised that "the gates of hell shall not prevail!" Nor is attention called to what a wall of fire might have been interposed by the same minority argument against the little band of Apostles and other disciples of CHRIST in the matter of their assumptions and "claims" for the Church after our Lord's ascension! However, in antagonising certain arguments in favor of the change of name, the pamphlet-writer, on the basis of our smallness of numbers as compared with the total population of this country, attains his grand climax in the following style:

To all which there is one sufficient answer: Things are what they are, and other than what they are no altering of the label possibly can make them. . . . The best name is that which most accurately describes the nature of the thing named. . . . Find out what the thing is, then make your name to fit it. . . . So much for the notion that we can win ecclesiastical supremacy in this country by asserting ourselves. There is nothing in it. We are what we are, and the thing we really are could scarcely be more properly described, so far as historical accuracy goes, than in the words: The Protestant Episcopal Church in the United States of America. Not that there is anything especially lovable about the name as such—far from it. But it is the name that answers to the actual facts in the case, and we need not hope for a better until, in the Providence of GOD, we shall have earned a better. At present a better we do not deserve, and therefore, ought not to court.

Just so. "Things *are* what they *are*." "The best name is that which most accurately describes *the nature* of the thing named." "Find out *what the thing is*, then make your name to fit it." Very well. What *is* the so-called "Protestant Episcopal Church" in the United States? Is she a little, miserable sect? Or, is she a true branch, and the only true and pure branch here, of the "One Catholic and Apostolic Church," formed by CHRIST and His Apostles? If we of "this Church" do not believe her to be the latter, then we are the veriest hypocrites. If she is not the latter, then it is our duty, as honest Christian men and women, to abandon her communion at once, and search out and flee to the true branch, wherever she may be found. If we do not believe in the "One Catholic and Apostolic Church," as we solemnly profess to do when at public worship of ALMIGHTY GOD, then are we worse than hypocrites, and deserve the scorn, contempt, and execration of all honorable and honest men! "Things *are* what they *are*." "The best name is that which most accurately describes *the nature* of the thing named." "The nature" of "this Church" of ours is that *she is*, beyond all doubt as we believe, the true Branch in this country of the Church Catholic, and is not merely a society whose "nature" and chief vocation are to "protest." Having found out what our branch of the Church really is, "the best name is that which most accurately describes her "nature," as "The American Church," or "The Church in the United States," or some such designation, by which she impliedly "asserts" her lawful claim on the "allegiance of the millions of Americans."

In this connection, it is pertinent to allude to the fact that the membership of the true branches of the Church Catholic throughout the world—that is, the branches that hold and have not added to or subtracted from the Catholic Faith and Apostolic Order as taught by the Undisputed General Councils—constitute an enormous majority; and, indeed, the great bulk of non-Romish Christendom; so that the author of the pamphlet under consideration would do well to revise his minority argu-

ment. He is respectfully advised that this country does not embrace "all the world and the rest of mankind!"

That the cause of Church Unity would be greatly promoted by a change of name to one that would "most accurately describe the nature" of "this Church," there can be no manner of doubt. The writer would gladly enlarge upon this point to a considerable extent, but time and space forbid. He cannot refrain, however, from quoting the following paragraph from p. 238 of a book by the Rev. Dr. Briggs, just published by Messrs. Scribners, entitled *Whither? A Theological Question for the Times*, and which work must attract very wide attention. The author, with great ability, discusses the question as to the basis upon which the Presbyterians can unite with the Church, and in defining the bounds of Christian union, makes the following remarkable admission, which, coming from such an eminent Presbyterian standpoint, must be refreshing to Catholic-minded Churchmen :

We confess to a warm sympathy with those members of the Protestant Episcopal Church who desire to remove the terms Protestant Episcopal from the name of their Church, on the ground that these terms are schismatical. All such terms are from the very nature of the case schismatical. They represent that the churches that bear them are parties or branches of the Church of CHRIST, and not the true and pure Church of CHRIST.

The advocates of a change in the name have every reason for encouragement. So far as the writer is aware, the question was first brought before the House of Deputies at the General Convention of 1877, when *only three* Deputies voted for the change. Some members of the House that then voted in the negative, did so because of peculiar circumstances connected with the then fresh Cummins-Cheney schism. In 1883, the matter again came before the House of Deputies, when *over one hundred* members voted for the proposed change. On the second day of the session of the General Convention of 1886, the writer of this article introduced the following Preamble and Resolution in the House of Deputies :

WHEREAS, The name 'Protestant Episcopal' is too narrow and exclusive as a designation of a Branch (as ours is) of the 'One Holy Catholic

and Apostolic Church' of CHRIST, in which we express our belief in solemn Creed ; and,

WHEREAS, Such designation is not only thus incomprehensive in its significance, but misleading to the uninformed, and to that extent pernicious and harmful ; therefore,

*Resolved*, As the sense of this House, that such name should be expunged from the present designation of the Church in her laws and formularies, and that proper legislative action should be taken to that end.

On the tenth day of the session, after a remarkable discussion of over a week's duration, a vote by Dioceses and Orders was taken on the question of adopting the Preamble and Resolution, resulting as follows :

Clergy—Ayes, 17; nays, 22; divided, 10.

Laity—Ayes, 11; nays, 29; divided, 4.

The individual vote of Deputies, as shown by the roll-call, was :

Ayes—Clergy, 81; Laity, 30—total, 111.

Nays—Clergy, 100; Laity, 81—total, 181.

Majority in the negative, 70.

The Rev. Dr. John H. Egard, of Central New York, on the eleventh day of the session, offered and moved the adoption of the following Preamble and Resolution :

WHEREAS, The *Book of Common Prayer* is the common heritage of all English-speaking people who have been baptised into the Church of CHRIST, and should express that fact upon its title page ; and,

WHEREAS, It is according to the custom of the Church in all ages, as well as in the New Testament, that a branch of the Church Universal, by whatever name it may be convenient otherwise to distinguish it, be also designated by the name of the country in which it exists ; therefore,

*Resolved*, The House of Bishops concurring, that the Joint Committee on the Revision of the *Prayer Book* be instructed to report an amendment to the title page of said book, setting forth that the *Book of Common Prayer*, in its American form, is 'according to the use of the Church in the United States of America.'

Further discussion ensued, whereupon, on the fourteenth day of the session, the Rev. Dr. Dalzell, of Louisiana, proposed the following resolution :

*Resolved*, That it is inexpedient to consider any changes of the title-page of the *Book of Common Prayer* at this time.

On division of the House, this resolution was defeated, by a vote of 129 in the affirmative to 151 in the negative.

The question thereupon recurring on the Preamble and Resolution of the Rev. Dr. Egar, the vote, taken by Dioceses and Orders, resulted as follows:

*Clergy*—Ayes, 30; nays, 13; divided, 6.

*Laity*—Ayes, 15; nays, 21; divided, 8.

It will be noted that, on the Clerical vote, there was a majority in the affirmative of *eleven* over all.

The individual vote on roll-call was:

*Ayes*—Clergy, 115; Laity, 42—total, 157.

*Nays*—Clergy, 64; Laity, 55—total, 119.

Majority in the affirmative, 38.

Thus it will be seen that, by the individual vote of Deputies, Dr. Egar's proposition to drop the words "Protestant Episcopal" from the title page of the *Prayer Book* was carried by a good round majority, and that the measure was defeated only by the technical vote by *Dioceses and Orders*. It will be observed, likewise, that there were forty-six more Deputies voted in favor of change of name in the title-page of the *Prayer Book* than for immediate "legislative action" to expunge the objectionable words "from the present designation of the Church in her laws and formularies."

Surely, a gain of from 3 votes in 1877 to 157 (a majority of the House) in 1886 has in it no element of discouragement.

It may be added, moreover, that not an inconsiderable number of Deputies, who voted in the negative in 1886, were known to be friends of the proposed change, but considered that the Church was not quite ready for it. And there are still some friends of the change who seem to think it prudent to wait until our less pronounced Church people can be "educated" up to a proper understanding and appreciation of the proposition. It may be suggested to this well-meaning class of Churchmen that if the experiences of the last one hundred years, and especially the thorough discussions of the proposed change of name during the last twelve years, have not proved sufficient to "educate" such Church people in the premises, then it is to be feared that the latter are very much

in the condition of obduracy that those were of old, of whom it was said, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." The question to be determined is *between the right and wrong* of the matter. If the right be ascertained, it were cowardly and sinful to follow the wrong. We dare not temporise. We dare not delay. As soldiers of the Cross, it is our duty to "*go forward!*" "*Let us quit us like men!*" "*Magna est veritas, et prævalebit.*"

In conclusion, the attention of all who love our Holy Mother is directed to the earnest words of Bishop Hall, a contemporary of Laud. Says Bishop Hall, in a *Sermon on the Beauty and Unity of the Church*:

Let me never have part in her or in heaven, if any Church in the world have more part in the *universal*. *Why do we wrong ourselves with the contradistinction of Protestant and Catholics?* We do only protest this, that we are perfect Catholics. Let the pretended look to themselves; we are sure we are as Catholic as true faith can make us, as much one as the same Catholic faith can make us; and in this undoubted right we claim and enjoy the sweet and inseparable communion with all the blessed members of that mystical body, both in earth and in heaven. [Hall's *Works*, edited by Winter, Oxford, 1863, vol. v, p. 285.]

S. CORNING JUDD.

## **Freemasonry and the Roman Church.**

THE world's attention has been frequently drawn to the antagonism that exists between the Roman Church and Freemasonry. That this opposition is the source of much real evil must be evident to every thinking man. Every one knows that these two societies bring charges one against the other, that these charges are often made in the heat of passion, and are, in a measure, the result of wilful ignorance or blind prejudice. Truth and principle must, and will, in the end prevail, and assumptions of the utter wickedness of large bodies of men will find less toleration as the ignorance that now prevails passes away, and as the superstitions of paganism and the errors engrafted by men on Christianity fade from view. More and more the world is growing desirous of peace and goodwill among men, and the arrogant pretensions of those who aim at destroying the true liberty of man's mind and conscience, will meet with just rebuke. A policy of hatred and denunciation will never help the cause of virtue and truth. Men are disposed to accept the truth and to admire virtue, even though they do not act in accordance with the one nor practise the other. The sooner all leaders of thought come to recognise these principles, not merely in theory but in practice, the sooner will the way be prepared for the elimination of mutual distrust and enmity.

It is not the object of the writer to explain the origin of Freemasonry or of the Roman Church. Freemasons claim that their Order is very ancient, although they willingly admit that there have been modifications through the ages and different departures in different countries, and at times an unfortunate abuse or denial of the true principles of the Order. The Roman Church declares that the antiquity claimed for Masonry is imaginary; that the Order of Freemasons as at present in the world is but the outgrowth of societies within the last 1,000 years at

most; that Freemasonry is the great enemy of liberty, progress and civilization, and is essentially and fundamentally antagonistic to American institutions. On the other hand, Freemasons will not admit the antiquity of the Roman Church as at present constituted; they hold that she is opposed to freedom, light and advancement; and that papal claims are especially destructive of the liberty of governments. It must be borne in mind, however, that the Freemasons as a body have not brought these charges against Romanism, while Romanism, speaking through its infallible mouthpiece, has condemned the Freemasons.

In this paper we shall confine ourselves to the charges made by Roman Catholic writers and by the Roman Church against Freemasonry, and shall see whether the evidence producible justifies such sweeping condemnations as are periodically pronounced against Freemasonry in all countries.

The authors of *A Catholic Dictionary*, a very highly approved work in Roman Catholic literature, say that the Freemasons are "a secret order and pantheistic sect, which professes by means of a symbolical language and certain ceremonies of initiation and promotion, to lay down a code of morality founded on the brotherhood of humanity only." Again these writers say: "Freemasonry is essentially opposed to the belief in the personality of GOD, whose name in the Masonic rituals veils the doctrine of blind force only governing the universe. It is also essentially subversive of legitimate authority, for by professing to furnish man an all-sufficient guide and help to conduct, it makes him independent of the Church, and by its everywhere ridiculing rank in authority it tends, in spite of its occasional protests of loyalty, to bring all governments into contempt." These same authorities, Messrs. Arnold and Addis, whose views may have changed on this as on other matters, say that the English-speaking Freemasons, "have usually been accustomed to regard the pantheism of their rituals as an amusing mummery rather than as a reality. These Freemasons usually disown for their Order any aims but those of a convivial and mutual benefit society."

A Roman Catholic magazine, published by Donohoe, of Boston, says: "In very truth Freemasonry is an anti-Christian institution." In another place the same author writes: "In England, indeed, this will not be admitted, but it is readily admitted of Catholicism;" here the writer might better have said "of Romanism." It is to be borne in mind that when these Roman Catholic writers and the Roman Church speak of "the Church" they mean the Roman Church. Under the heading "An impudent sect," the Boston editor copies the following from another worthy Roman Catholic paper, called *Catholic Citizen*: "The Masons are accomplished tuft-hunters. After George Washington had attained celebrity he permitted himself to be initiated into a Masonic Lodge. Thomas Jefferson and other of the Spartan fathers of the Republic despised secret societies, but Washington was sufficiently accommodating to the importunate brethren to wear an apron. This fact was recalled last Saturday, when the Washington Monument was dedicated in the nation's capital. After the orators of the day had spoken and the formal ceremonies had been concluded, the rest was left to the Masons. They proceeded to enact some of their ancient antics on the structure, finding it to be 'plumb,' and otherwise pronouncing a perfunctory judgment on the contractor's job. The performance was, throughout, a concatenation of meaningless mummary, not having even the sincerity of being superstitious. That such puerile and silly proceedings should wind up a great nation's dedicatory ceremonies is truly a matter of regret. The proceeding is, however, only a 'specimen brick' of like impudent intrusions of the Masonic sect upon many other occasions. They are, in fact, offensively assuming the right to officiate at all governmental dedications. . . . So far as Catholics (*Roman*) are concerned, they would much prefer upon such occasions the appearance of a Protestant clergyman . . . to the caperings and antics of a lot of aproned harlequins." The Protestant clergy should take off their hats and make a bow. Other charges brought by the Boston editor are that the Freemasons substitute

"a so-called natural religion for Christianity, of pleasure for virtue, and of philanthropy for Christian charity." The *Catholic Citizen* tells us that Thomas Jefferson and other Spartan fathers of the Republic despised secret societies, but forgets to tell us that Jefferson and other fathers of the Republic hated Romanism more than they despised secret societies. Jefferson, being acquainted with the irregular developments of Freemasonry in Roman Catholic France, was without doubt afraid of the effects of secret societies, but he should have borne in mind that the abnormal Freemasonry in many parts of Europe was in a large measure the outcome of ecclesiastical tyranny over conscience and of the despotic tyranny of governments over the people. There was no room for these evils in free America, nor is there yet, although the triple-crowned priest of the Tiber is doing his best to wrest from Jefferson's Republic the right to collect and apportion its own taxes for the education and improvement of its citizens.

In the Dublin *Freeman's Journal* during the year 1884, A.D., a leading Roman Catholic member of the British House of Commons published a long article on "The Secret of Freemasonry." This writer says that he writes from "ascertained and indisputable historical documents." His intention is to prove that Freemasonry is essentially anti-Christian and atheistic, but his article, composed of quotations referring to Masonry chiefly on the continent of Europe, proves very different conclusions from those drawn by the brilliant writer. In his article he says that the ritual and oath of secrecy of the Masons "may awe while they fascinate the common herd of dupes and instruments. They may quicken the sense of enjoyment of what is most usually in these countries little more than a too convivial club. They may supply a useful screen for the baser intrigues of cunning and bigotry, by which men plot against the commercial prosperity or professional advancement of their fellow-citizens, by utilizing for private ends the obligations of a sworn membership." Disagreeing with other Roman Catholic writers, he maintains that Freemasonry was founded by the "Association of Ration-

alists and Unitarians, which assembled at Vicenza in the years 1546 and 1547, A.D., under the dominating influence of Laelius Socinus or Sozino of Siena, uncle of the future founder of the Polish Brethren, successively known as United Brethren, Brethren of the Congregation and Freemasons. Along with Laelius Socinus were Gentilis, Ochino, Trevisano De Rugo, and several others, to the number of forty, who had adopted the tenets of the Reformation, just then spreading over Northern Europe, and had come to the conclusion that reformed Christianity, like modern Unitarianism, required the abolition of the Divinity of CHRIST, together with the general rejection of the other dogmas of the Church."

Mr. O'Donnell, the writer in question, says that the convention of Paris in September, 1877, "expunged from the statutes of French Freemasonry the declaration that 'the Masonic Order is based upon the existence of GOD, the immortality of the soul, and the love of humanity.' The atheistic decision of the Grand Orient has been generally embraced by the lodges of Germany, Italy, Spain, Belgium (and), Hungary." In naming those who have had most to do with the growth of Freemasonry, he names Voltaire, Pombal, Aranda, Choiseul, Tanucci, Adam Weishaupt, Mirabeau, Mazzini, Palmerston, Proudhon and Gambetta. There hardly seems room for doubt that the gifted member of Parliament believes all he wrote, quoting the Abbé Lefranc—who lived at the end of the last century—and others to prove that the object of Masonry is to destroy Christianity and build a new Temple, the trowel, square, compass and plumb line, etc., being but symbolical of that "dread purpose." Speaking of the developments of English Masonry, Mr. O'Donnell says that the ideas of Socinus were introduced from the Continent, and that both Cavaliers and Roundheads used the organisation during the Civil War, the practical minds of the English perfecting the Order and sending it back to France, Germany, Spain, Portugal and Italy, to continue its work of the destruction of Christianity and of the Rome of the Popes. He says that in 1782, A.D., there were over 1,000,000 sworn Masons

in France alone. The work of Voltaire, Mirabeau, Weis-haupt, Mazzini, Palmerston, Cavour, Garibaldi, and other prominent men is diabolic in the eyes of Mr. O'Donnell, who laments over their opposition to the "confessional and the superstitions of the Catholic religion." Speaking of the meeting of the Grand Lodge of the Scottish Rite of Paris held in 1882, Mr. O'Donnell pictures, with horror, Brother Gaston reading a paper on the subject "GOD, He is the enemy." "In the same year," writes Mr. O'Donnell, "a great assembly of Italian Freemasons in the theatre of Turin chanted together the fearful impiety of Josue Car-ducci's Infernal Hymn to the Spirit of Evil:

'Behold him as he passes, ye people  
Behold Satan the Great.  
Beneficent he passes on his chariot of flame . . .  
Hosannah, O Satan, hosannah, Great Rebel,  
May our prayers, may our incense mount consecrated to thee,  
Thou hast conquered the Jehovah of the priests.'"

In a Roman Catholic journal, *The Irish Ecclesiastical Record*, published in Dublin, 1868, there is an article, "Why Catholics cannot favor the Freemasons," and in this article the writer, a Roman Catholic bishop, asks: "Can we not trace the hand of Freemasonry in all the events which disturb the social order and undermine the holiest and most salutary institutions?" The list of charges against the Masonic Body is the same in this pastoral letter, as in the articles of the Roman writers already cited.

Several of the Popes have condemned the Freemasons, anathematising the members with excommunication and depriving them of the Sacraments and of Christian burial. Clement XII, in 1738, condemned them in the Encyclical, "In Eminentibus;" Benedict XIV, in the letter "Providas," 1751; Pius VII, in the "Ecclesiam a JESU CHRISTO," 1821; Leo XII, in the "Qui Graviora," 1826; Pius IX, in the "Quanta Cura," 1864; and Leo XIII, the present Pope, in the "Humanum genus." That the words of condemnation are strong will be evident from what Pius IX and Leo XIII say. Poor Pius the Ninth, forgetting that CHRIST

said, "My Kingdom is not of this world," and vainly laboring to retain a temporal kingship, was prone to condemn any one who even seemed to disagree with him. Had he adverted to the words of CHRIST, "Seek ye first the Kingdom of GOD and His righteousness," he would have striven for the promotion of peace and charity, and have offered the other cheek to the smiter, and have given his "cloak also" to him who had taken his coat. In reply to those who held that Freemasonry is not condemned in countries where the civil government tolerates it, Pius IX writes: "Those who think the Apostolic constitutions which condemn, under penalty of anathema, secret societies, with their adepts and favorers, have no force in countries where these sects are tolerated by the civil authority, are of a surety greatly mistaken. As you, venerable brethren, are well aware, we have already censured this false and dangerous doctrine, and we now censure it and reject it again." Giving a fuller explanation on this head, he adds: "Under these circumstances, venerable brethren, lest unwary persons, especially the young, should be led astray, and lest our silence should in any way help the spread of error, we have resolved to lift up our voice, and hereby confirming in your presence the constitutions of our predecessors of our Apostolic authority, we reject and condemn the Masonic Society, and other such societies, which although apparently differing, yet aim at achieving the same object, and conspire either indirectly or openly, against the Church and lawful authority; and under the penalties before specified in the constitutions of our predecessors, we command all Christians of every condition, rank and dignity, and of whatsoever country, to hold these societies as proscribed and condemned by us." The writer in the *Irish Ecclesiastical Record* says, "One of the fundamental principles of Freemasonry is complete indifference in matters of religion," and quotes Pius IX, who, in a letter, dated March 9, 1846, writes: "This (indifference in religion) is a horrible and hideous system; it is repugnant even to the light of natural reason; it tends to remove all difference between vice and virtue, between honor and

baseness; and when it asserts that all religions are good, it is in contradiction with the nature of things wishing to ally justice with injustice, JESUS CHRIST with Belial, light with darkness."

Pope Leo XIII renews all the warnings of his predecessors, and adopting S. Augustin's image of the City of Satan opposing the City of GOD, has most solemnly pronounced modern Freemasonry to be the City of Satan. He says: "The ultimate purpose of the Masonic sect is the utter overthrow of that whole religious and political order of the world which the Christian teacher has produced, and the substitution of a new state of things in accordance with their ideas, of which the foundations and laws shall be drawn from mere naturalism." The Pope adds: "There are many things like mysteries which it is the fixed rule to hide with extreme care, not only from strangers, but from very many members also; such as their secret and final designs, the names of the chief leaders, and certain secret and inner meetings, as well as their decisions and the ways and means of carrying them out. This is, no doubt, the object of the manifold difference among the members as to right, office, and privilege—of the received distinctions of orders and grades, and of that severe discipline which is maintained. Candidates generally commanded to promise—nay, with a special oath to swear—that they will never to any person, at any time, or in any way, make known the members, the passes, or the subjects discussed. Thus, with a fraudulent external appearance, and with a style of simulation, which is always the same, the Freemasons, like the Manichees of old, strive as far as possible to conceal themselves, and to admit no witnesses but their own members."

Considering all this hostility of the Roman Church to the Freemasons, it is not cause of wonder that the fourth of the excommunications *latæ sententia*, that is, inflicted without a condemnatory sentence, and reserved to the Pope, is that censuring Freemasons and other secret societies. The persons incurring this excommunication are "Nomen dantes sectis Massonicæ, aut Carbonariæ, aut

aliis ejusdem generis sectis, quæ contra ecclesiam vel legitimas potestates seu palam, seu clandestine machinantur; nec non iisdem sectis favorem qualemcumque præstantes; earumque occultos coryphaeos ac duces non denuntiantes, donec non denuntiaverint." "All who give their names to the Masonic sect, or to the sect of the Carbonaræ, or to other sects of the same kind, which plot either openly or secretly against the Church (*the Roman Church*), or the lawfully established powers; likewise all who show any favor to the same sects; and all who do not denounce the hidden heads and leaders of such sects, as long as they have not denounced them."

When it is borne in mind that this excommunication can be removed or absolved only by the Pope or his delegate, and that, according to Roman Catholic teaching, it deprives the person excommunicated of all the graces that come through the ministration of the Church of God and of the right to Christian burial, and, in so far as the Roman Church can, excludes a man after death from God's Kingdom of Heaven, it may be seen that the Church of Rome is very hostile to Freemasons and other secret societies. Though the excommunication, as worded, refers to societies "plotting either openly or secretly against the Church, or the lawfully established powers," still by a declaration of the Papal court, the "Sacred Penitentiary," given on August 21, 1850, it is incurred by all oath-bound secret societies, even by those which protest that they are not in any sense hostile either to religion or to the civil powers. Perhaps this would explain why Mr. Powderly has objected to having any secrecy about the "Knights of Labor," which some of the first organisers claim was founded as a secret society.

Among the unpleasant things said of Freemasonry by Roman Catholics are—

- (1) That it is a secret order and pantheistic sect.
- (2) That its code of morality is founded on the brotherhood of humanity only.
- (3) That it is essentially opposed to belief in the personality of God, and makes His name synonymous with "blind force."

- (4) That it is essentially subversive of legitimate authority and brings governments into contempt.
- (5) That English-speaking Masons are dishonest enough to consider their creed (pantheism, indifferentism, atheism, etc., according to Roman notions) an amusing mummary.
- (6) That the Masonic sect is only a "too convivial club" among English-speaking Masons.
- (7) That it is an anti-Christian institution and an impudent sect.
- (8) That its ritual and observances are but ancient antics and meaningless mummary, not even having the sincerity of being superstitious.
- (9) That Roman Catholics would prefer even a Protestant clergyman to the caperings and antics of a lot of aproned harlequins.
- (10) That Masonry substitutes natural religion for Christianity, pleasure for virtue, and philanthropy for Christian charity.
- (11) That the majority of Masons are but a herd of dupes and instruments.
- (12) That Masons plot against the commercial prosperity and professional advancement of their fellow-citizens.
- (13) That the object of Masonry is to build a new Temple.
- (14) That Masonry is responsible for all the events which disturb the social order, and undermine the holiest and most salutary institutions.
- (15) That it is the constant friend of godless education, and the untiring foe of religious education. The Freemasons in the United States are also charged with supporting the public schools against Romanising influences.
- (16) That Masonry is indifferent in matters of religion, that it says all religions are good, and therefore, as Pius the Ninth says, tends to remove all difference between vice and virtue, honor and baseness.
- (17) That Masonry is the "City of Satan," and aims at the utter overthrow of the whole religious and political order of the world.

What enormous and contradictory charges are here

made against the Masonic Body! The Masons are at once pantheists, essentially opposed to belief in the personality of GOD, anti-Christian, merely anti-Romanist, indifferent in religion, thinking all religions good, laboring for the destruction of Christianity and to found a new Temple. Again, they are opposed to all legitimate authority, they are revolutionists, they hold vice and virtue to be the same thing, their code of morality is mere humanism and naturalism, they are the enemies of religious education, they are the foes of their neighbors in commerce and life and are the source of all evils in the social and religious life. How can they be at once pantheists, the enemies of Christianity, indifferent to all forms of religion, and look upon all religions as good? If the Masons are guilty of all these crimes, it would be time for men to know it, and for governments to act against them. That the governments of the world have not acted against them is proof that the governments and the Roman Church differ in their views concerning the Masons.

It is amazing that a Church so devoted to grades, and distinctions, and classes, to rites and ceremonies, should speak in such a contemptuous way of the grades and ranks, the rites and ceremonies of Freemasonry. Well might Roman Catholics pray the prayer of the poet to see themselves as others see them. So far from the ceremonies of Masonry being mummeries, antics and caperings, they are beautiful and expressive, conveying the most sublime lessons of morality and reverence, and are as nearly perfect as ceremonies amongst men can be.

Looking carefully at the alleged names of the leaders of Masonry and the countries where Masonry is said to be so irreligious and criminal, we shall find that it is only in Roman Catholic countries that Freemasons are to any extent accused of pantheism, indifferentism and other great social and moral crimes. Belgium, France, Italy, Spain, Portugal, Naples—these are the countries of the irreligious and anti-Christian members of the Fraternity. These are the countries of Voltaire, and Mirabeau, and Choiseul, and Gambetta, and Proudhon, and Cavour, and

Garibaldi, and Mazzini, and Aranda, and Pombal, and Tanuccei, and Carducci. Bavaria is responsible for Weis-haupt, and England is credited with Palmerston, but he is hardly one of the revolutionists, pantheists and criminals of Roman Catholic imaginations and writers, while Siena, Roman Catholic Siena, was the home and nurse of the Socini.

Tendencies to infidelity in all its forms prevail most among the peoples said to be Roman Catholic. In Roman Catholic France, in 1782, there were over one million Masons. These certainly were not the outgrowth of Protestantism, for even yet there are hardly six hundred thousand Protestants in all France, and still Roman Catholic France, with its 36,000,000 people, has not one million that make their Easter Communions. Why have Italy and Naples thrown off Roman rule? Why are the nations dominated by Romanism so weak, so superstitious, so given to immorality and irreligion? Many of the secret societies of Europe but imitated the secrecy of the Roman Papal Court and the Inquisition, while not a few of them had their origin among Roman Catholics. If the full history of these societies could be given to the world, it would be seen that the oppressions of Rome drove her own children into rebellion and infidelity, and that priests and monks, trained in her own ways, founded and aided not a few of the secret societies. So it has ever been—tyranny leads to revolt. But all secret societies are not alike in their aims and constitutions, nor can the charges brought against some be affirmed with truth of all. A tree is known by its fruit. Looking at the map of the world, why is it that the greatest nations in the world, England, Germany, Russia and the United States, are the ones where Romanism does not predominate? Why is it that superstition, irreligion, infidelity and national weakness are the fruit of centuries of Romanism? CHRIST's Gospel of equality, of brotherhood, of liberty and of peace will, if left to itself, produce its own good fruits. But when peace is taken away, liberty denied, brotherhood and equality refused, then one should naturally look for such

results as are to be seen in France and some other countries.

Masonry does not claim to be a Church, nor to take the place of a Church, and in the different countries Masonry, according to all human laws, must be affected by the lives and modes of thought of the people, and by the causes that affect their social, intellectual, moral and religious relations. Wherever the Roman Church has prevailed, Masonry has been influenced by the causes that affect the natural aspirations and the natural and supernatural liberties of the people. European infidelity is the outcome of centuries of Romanism. The Roman Church complains of being misrepresented and misunderstood, and sometimes she is so, though not always to her disadvantage. She claims that she should be heard in self-defence, and appeals to the *audi alteram partem* principle. This principle of hearing the other side is just, but will Rome allow those whom she condemns the same privilege? To hurl whole volumes of charges against large bodies of men, and to accuse them of the grossest crimes, without giving them a hearing, is hardly in harmony with the cries for, and professions of, fair play of the Roman Church. To gather together all the alleged crimes of individual Masons, and of Masons in special countries, and fling them at the heads of all Masons in all countries, is hardly in accord with the principle that proclaims that a just and true principle is not responsible for the acts done in abuse of that principle, and that every system of morality and religion will have professed followers who disobey the laws of the system. Roman Catholics cry out when Mr. Ingersoll charges to the account of their system all the atrocious crimes of Roman bishops and all the abuses of Christianity, and yet they use the same argument against the Masonic Society.

Now, what have the Freemasons to say for themselves? In their books on ritual and symbolism and in their histories, they explain the nature of the Order and its objects. Oliver says: "It is a beautiful system of morality, veiled in allegory, and illustrated by symbols." Sickels, in his

*Freemasons' Monitor*, says: "Freemasonry is a moral institution established by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the most innocent and social pleasures—founded on Liberty, Brotherly Love and Charity." "Truth is its centre, the point whence its radii diverge, pointing out to its disciples a correct knowledge of the Great Architect of the Universe, and the morallaws which He has ordained for their government." The rites and ceremonies are distinctive and peculiar, simple and instructive. These rites should be such as would aptly belong to a "system which was to pass through the world unconnected with the religion and politics of all times and of every people among whom it should flourish and increase." "Mutual toleration in religious opinions is one of the most distinguishing and valuable characteristics of the Craft. As all religions teach morality, if a brother be found to act the part of a truly honest man, his private speculative opinions are left to GOD and himself." "The person who desires to be made a Mason must be a man believing in the existence of a Supreme Being, and of a future existence; at least 21 years of age; of good moral character, temperate, industrious, and capable of earning an honest livelihood."

The prayer at the opening of a lodge is:

Most holy and glorious LORD GOD, the Great Architect of the Universe, the giver of all good gifts and graces, Thou hast promised that "where two or three are gathered together in Thy name, Thou wilt be in their midst and bless them." In Thy name we have assembled, and in Thy name we desire to proceed in all our doings. Grant that the sublime principles of Freemasonry may so subdue every discordant passion within us—so harmonise and enrich our hearts with Thine own love and goodness, that the lodge at this time may humbly reflect that order and beauty which reign forever before Thy throne. Amen.

In the charge immediately following are the words:

Let us ever remember that the great objects of our association are the restraint of improper desires and passions, the cultivation of an active benevolence, and the promotion of a correct knowledge of the duties we owe to GOD, our neighbor and ourselves . . . Let all private animosities, if any unhappily exist, give place to affection and brotherly love.

The prayer at the closing of a lodge is :

Supreme Architect of the Universe, accept our humble thanks for the many mercies and blessings which Thy bounty has conferred on us, and especially for this friendly and social intercourse. Pardon, we beseech Thee, whatever Thou hast seen amiss in us since we have been together ; and continue to us Thy presence, protection and blessing. Make us sensible of the renewed obligations we are under to love Thee, and as we are about to separate and return to our respective places of abode, wilt Thou be pleased so to influence our hearts and minds that we may each one of us practise out of the Lodge those great moral duties which are inculcated in it, and with reverence study and obey the laws which Thou hast given us in Thy Holy Word. Amen.

And in the charge following are the words :

Let it not be supposed that you have here labored in vain, and spent your strength for naught ; for your work is with the *LORD* and your recompence with your *GOD*. Finally, brethren, be ye all of one mind ; live in peace, and may the *GOD* of love and peace delight to dwell with and bless you !

Speaking of the Apprenticeship, the *Freemasons' Monitor* says that this first step teaches the apprentice the pernicious tendency of infidelity, and shows him that the foundation on which Masonry rests is the belief and acknowledgment of a Supreme Being; that in Him alone a sure confidence can be safely placed to protect his steps in all the dangers and difficulties he may be called to encounter in his progress through life ; it assures him that if his faith be well founded in that Being, he may confidently pursue his course without fear and without danger.

The prayer at initiation is :

Vouchsafe Thine aid, Almighty Father of the Universe, to this our present convention ; and grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine Wisdom, that by the influence of the pure principles of our art, he may be better enabled to display the beauties of holiness, to the honor of Thy holy name. Amen.

The newly initiated is assured "that nothing will be expected of him incompatible with his civil, moral or religious duties," and his first lesson teaches him ever to walk uprightly before *GOD* and man."

Speaking of the Universe, the *Monitor* says : "The

Universe is the temple of the Deity whom we serve, and that Wisdom, Strength and Beauty are about His throne as pillars of His work;" that the three principal rounds of Jacob's ladder are Faith, Hope and Charity—Faith in GOD, Hope in immortality, and Charity for all men; but that Charity is the greatest, "for our faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave through the boundless realms of eternity."

So far from the square, level, plumb and circle, etc., being signs that the Masons intend to build a new Temple, the square is a sign of morality, and reminds men "to act on the square;" the level teaches the equality of man, all being brothers and sons of GOD; the plumb denotes rectitude of conduct, and the circle "the boundary line of his conduct to GOD and man, beyond which he is never to suffer his passions, prejudices or interests to betray him." Brotherly Love, Relief, Truth, Fortitude, Prudence, Temperance and Justice are inculcated, and the candidate hears the solemn charge: "There are three great duties which as a Mason you are charged to inculcate, to GOD, your neighbor and yourself. To God, in never mentioning His name but with that reverential awe which is due from a creature to his Creator; to implore His aid in all your laudable undertakings, and to esteem Him as the chief good; to your neighbor in acting upon the square and doing unto him as you would wish he should do unto you; and to yourself in avoiding all irregularity and intemperance which may impair your faculties or debase the dignity of your profession." As to his civil duties, the candidate is warned: "In the state you are to be a quiet and peaceful citizen, true to your government and just to your country; you are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live."

The degree of Fellow-Craft typifies the struggle of the ardent mind after truth, moral and intellectual truth, and "above all, that Divine truth, the comprehension of which surpasseth human understanding. In the diligent pursuit

of knowledge the intellectual faculties are employed in promoting the glory of GOD and the good of man."

Explaining the nature of Speculative Masonry, Sickels says: "By Speculative Masonry we learn to subdue the passions, act upon the square, keep a tongue of good report, maintain secrecy and practise charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view, with reverence and admiration, the glorious works of creation, and inspires him with the most exalted ideas of the perfection of his Divine Creator." Speaking of the five senses and memory, imagination, taste, reasoning, and moral perception, Masonry tells us that these are all "peculiar mysteries, known only to nature and to nature's GOD, to whom all are indebted for creation, preservation, and every blessing we enjoy;" that the seven liberal arts "lead us to a more comprehensive knowledge of our Great Creator and the works of the creation;" that music "never sounds with such seraphic harmony as when employed in singing hymns of gratitude to the Creator of the Universe;" that on the heavens are read "the Wisdom, Strength and Beauty of the Great Creator."

The degree of Master Mason is but "a type of the communion of man with GOD. Long before the *incarnation of that Great Being*, was the hope entertained of seeing Him with mortal eyes and no exertions were deemed too great to ensure that consummation." In this degree, Friendship, Morality, and Brotherly Love are inculcated, and in the end of the prayer are the beautiful supplications—"Yet, O LORD! have compassion on the children of Thy creation; administer them comfort in time of trouble, and save them with an everlasting salvation. Amen."

Throughout all the degrees Masons are taught to look to GOD, the author of life and love. In all their consecrations of lodges, and in public ceremonies, the worship of the one true GOD and the observance of His laws are taught. In all the hymns the same religious, devout

spirit is manifest, and the hope of immortality and life eternal made evident. In the hymn for the degree of Fellow-Craft, the members sing:

We'll seek in our labors the Spirit Divine  
Our Temple to bless and our hearts to refine.

And in the hymn for Master Masons they sing:

For man to his long home must go,  
And mourners group around the urn,  
Our dust to dust again must flow,  
And spirits unto GOD return.

The Master Masons are exhorted to live so that, "in age, as Master Masons, we may enjoy the happy reflection consequent on a well-spent life and die in the hope of a glorious immortality."

In the prayers before and after the consecration of a lodge, the deepest reverence for GOD is expressed, and beautiful petitions for faith, and hope, and charity, are poured out to GOD. Take the concluding petitions in the prayer after the consecration of a lodge:

We affectionately commend to Thee all the members of Thy whole family. May they increase in grace, in the knowledge of Thee and in the love of each other.

Finally : may we finish all our work here below with Thy approbation ; and then have our transition from this earthly abode to Thy heavenly temple above, there to enjoy light, glory and bliss, ineffable and eternal !

The questions asked of one being installed as master of a lodge, show plainly that the Order of Masons is not immoral, revolutionary, nor against the good of private citizens. The master-designate is asked :

You agree to be a good man and true, and strictly to obey the moral law ?

You agree to be a peaceful citizen and cheerfully to conform to the laws of the country in which you reside ?

You promise not to be concerned in plots and conspiracies against the government, but patiently to submit to the law and the constituted authorities ?

You agree to pay a proper respect to the civil magistrates, to work diligently, to live creditably, and act honestly by all men ?

You agree to avoid private piques and quarrels, and to guard against intemperance and excess ?

All the emblems of Masonry speak of virtue and religion. Of the Bible it is said: it "will guide you to all truth . . . and point out to you the whole duty of man." In the charge to the Master Mason at the end of the service for opening a lodge, the Holy Scriptures are given as "a rule and guide of faith." In the offices and hymns of installation in the Grand Lodge, the Bible is commended to the Grand Chaplain, who is told to "teach us from its life-giving precepts; intercede for us with that Divine Majesty which it so fully reveals and unfolds to us." Speaking of the Bible the *Monitor* says: "The Bible is dedicated to the service of GOD, because it is the inestimable gift of GOD to man." In laying foundation-stones of buildings the same sublime faith in GOD, virtue, charity and all holiness, is displayed, and all are exhorted to pray for wisdom, virtue and gratitude. Eternity is kept before the mind, and the Chaplain is reminded that it is his "duty to perform those solemn services which we should constantly render to our infinite Creator;" that it is his profession "to point to heaven and lead the way, to refine men's souls, strengthen their virtues, purify their minds, and prepare them for admission to endless and perfect happiness above."

The touching funeral services of the Masonic Body are full of a sublime beauty and reverent solemnity to those who understand them. The last response at the funeral service is: "May we all be recompensed at the resurrection of the just. Amen." In this one sentence you have expressed faith in GOD, in Redemption, in Immortality, in the Resurrection, and in the power of GOD as the Rewarder of good and Recompenser of evil.

If the Freemasons are godless, immoral and without principle, why do so many of the very purest, best and ablest men in Christian lands belong to the Order? Why have some of the world's greatest lights, men whose lives were adorned with every Christian virtue, been members of a godless institution? Why do they speak of "Christian Masons" and "Christian usages" at the revival of the Order in the early part of the eighteenth century? Why

are some of the higher degrees only conferred on persons believing in the Divinity of CHRIST? Why have American Masons expelled members for infidelity?

Any one acquainted with the Rev. Dr. Oliver's works on Freemasonry must be struck by the revelations of a belief in GOD, in the Trinity, in Redemption and all the great teachings of the Bible, as set forth, though at times obscurely, in the different developments of Masonry. It is unnecessary to quote many authorities. Mackey, in his *Encyclopædia of Freemasonry*, speaks of the "Landmarks" of Masonry, and enumerates belief in the existence of GOD as the fundamental landmark, belief in a resurrection to a future life, and belief in the "Book of Law." He says: "In all lodges in Christian countries the 'Book of Law' is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples." As Moore says: "Masonry is neither Judaism nor Christianity; but founded upon the revelation of GOD to man it partakes of both. In its symbols and forms and ceremonies it partakes largely of the older dispensation; but it also bears a spiritual application and breathes the living spirit of the New Testament revelation."

In the eloquent words of one of the Order it is said:

Freemasonry is not religion, though it stand at the threshold of her temple ; it is not the Church, though it be her most potent friend ; it is not a missionary, though it often prove a Christian pioneer. A moral institution, teaching the practice of every moral virtue, trusting in GOD for guidance and hoping for immortality as reward—this is Freemasonry.

From a careful study of Freemasonry, it will be seen that the condemnations and anathemas pronounced against it by Rome are far too sweeping in their import, and assume that the Freemasons are all guilty of the grossest crimes. The charges brought against some Masons in infidel or Roman Catholic countries cannot be alleged against all Freemasons, especially not against those in

England and in the United States. Many of the best and most charitable men we know are Freemasons, and not a few of the Order are Roman Catholics, who cannot approach the Sacraments of their Church owing to the excommunication under which they lie. The fact is, that the Roman Church labors in dense ignorance concerning the Freemasons and their objects, and if her ignorance were not wilful, she might be excused. False charges against the Masonic Body will always be made by the prejudiced and the ignorant.

Mr. W. L. Stone, who was once a Mason, but afterwards became a determined enemy of the Order, says [in *Letters on Masonry and Anti-Masonry*, Let. vii, p. 69]:

Is it then to be believed that men of acknowledged worth in public stations, and of virtuous and frequently religious habits in the walks of private life, with the Holy Bible in their hands—which they are solemnly pledged to receive as the rule and guide of their faith and practice—and under the grave and positive charge from the officer administering the obligation that it is to be taken in strict subordination to the civil laws—can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence? Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a lustre upon the Church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth—is it, I ask, possible that any portion of this community can, on calm reflection, believe that such men have oaths upon their consciences binding them in eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what the grade of offence, whether it be the picking of a pocket, or the shedding of blood? It does really seem to me impossible that such an opinion could at any moment have prevailed, to any considerable extent, amongst reflecting and intelligent citizens.

Rome would have us believe that Freemasons are enemies of the human race, and she spares no effort of the imagination to paint them in the worst light. Were the Masons such distinguished and sublime villains as she would fain make them, so many of them would not be the great leaders of thought and action and Christian philanthropy all over the world. Were they bound by the

oaths Rome speaks of, they would not be found in opposite political parties, and opposed in the ranks of contending armies, nor would the Jew be excluded from their Order in Prussia, nor the LORD's Prayer be in the Ritual of the English Masons. Having used duplicity and hypocrisy in her past efforts at controlling the world, Rome seems ready to believe that all who do not think with her, are faithless, lawless and godless. Far from being the foes of morality and religion, the Masons are the friends of truth and light, showing the path of virtue and Christian holiness to thousands, aye to millions, whom Rome never has, never can and never will reach.

E. J. V. HUIGENN.

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### The Roman Church against Secret Societies.

THE WAR the Roman Church has waged against all secret societies—except her own—for the past century and a-half, has been renewed with increasing vigor during the past few years. She has hurled her invectives more particularly against the most ancient and prominent of them all—the Freemasons. Many of our clergy and laity are members of this Order, and we deem it just to them as well as to the public that there should be put on record evidence that the charges made by the Church of Rome are false and made with malicious intent to deceive her own children, as well as the public.

The above article is by a former Roman Priest, recently received into the ministry of the Church by Bishop Huntington. While it is evident that he is not himself a Free-mason, yet he writes with a full knowledge of the feeling and sentiment of the Romanists—and this adds great weight and interest to the article.

We wish to add—by way of supplement—a few words to this remarkable article, and will introduce what we have

to say by quoting a pastoral of the Roman Bishop Loughlin, (residing in Brooklyn, N. Y.,) addressed to his clergy, and directed to be read by them to their several congregations Sunday, September 22, ultimo.

**DEARLY BELOVED BRETHREN :**—It is our duty to attend to the Allocution of the Holy Father, delivered in the Consistory on the 30th of June of this year. It refers to the sad condition of the Holy Father, brought about by the unscrupulous rapacity, the contempt for religion, reason and justice, of wicked men.

A continued series of outrages has been offered to the Sovereign Pontiff. He has been publicly robbed of the territory which he governed for a thousand years for the benefit of the Church throughout the whole world. Laws of a most iniquitous kind have been enacted, the chief object of which is to interfere with the exercise of his authority in the temporal and spiritual order, and consequently with the Church. Thus we need not be surprised that Bruno, an apostate monk and an atheist, should be selected by those same men as the object to be lauded and honored for his enmity to the Holy See and to Christianity. By their acts they show what manner of men they are. As the question is not only of the Sovereign Pontiff but also of the Church, when he is assailed we feel that the Church throughout the world is assailed, and that with one mind and one heart we should abhor and detest the acts of those who would insult him, who would deprive him of his independence and his freedom in the exercise of his authority in the temporal and spiritual order.

In consideration of these things our duty is to turn to God, and beseech Him in all the fervor of our souls to put an end to the trials to which the Father of the Faithful has been cruelly subjected.

*As it is held that all these grievances are caused by secret societies, let us pray for them. 'Pray for them that persecute you.'*

In order to conform to the expressed wishes of the Sovereign Pontiff, the holy exercises of a triduum will be performed in the several churches of the Diocese on the 22, 23 and 24 of this month, commencing at 7 o'clock each evening, and to consist of the singing of the Litany of the Blessed Virgin, to be followed by the Benediction of the Blessed Sacrament. All according to the intention of the Holy Father.

The reverend clergy are requested to add the collect *Pro Papa* in the Mass till further orders.

We have italicised the paragraph to which we wish specially to direct attention.

Now we will give, for the benefit of the public, the form of Oath this same Roman Prelate took when he was made a Bishop in the Roman Church. And here we have likewise italicised such parts of it as we wish specially to direct the attention of the public:

ENGLISH TRANSLATION.

—  
FORM OF OATH.  
—

I N., elected to the Church of N., will, from this time forward, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church and to our lord, lord N., Pope N., and to his canonical successors. I will not abet by advice or consent or deed any injury to them in life or limb or their wrongful arrest or any violence being in any way offered to them; or any injuries under any pretext whatsoever. *I will not knowingly reveal to anyone, to their injury, the advice which they shall entrust to me either directly or by their messengers or letters.* Saving my order, I will assist them in retaining and defending the Roman Papacy and the royalties of Saint Peter against every man. I will honorably deal with the Legate of the Apostolic See both in coming and going, and will assist him in time of need. *I will take care to preserve, defend, increase and advance the rights, honors, privileges and authority of the holy Roman Church, our lord the Pope, and his aforesaid successors.* Neither by Council, deed nor treaty will I be party to any devices against our lord himself or the same Roman Church which may be evil or prejudicial to their persons, right, honor, position and power. Moreover, should I become aware of any such attempts being undertaken or set on foot by any person whatsoever, I will hinder them to the utmost of my power, and as speedily as possible will notify our same lord thereof or some other by whom he may receive the information. I will, with all my power, observe the rules of the holy Fathers, the Apostolic decrees, ordinances or dispositions, reservations, provisions and commands.

[*I will, to the utmost of my power, persecute and attack heretics, schismatics, and rebels against the same our lord or his aforesaid successors.*]

When called to Synod I will come unless hindered by some canonical impediment. Every three years I will in my own person visit the threshold of the Apostles; and I will render to our lord and his successors aforesaid an account of my whole pastoral office, and of all things in any way pertaining to the state of my Church, the discipline of its clergy and people; in fine, of the salvation of the souls committed to my trust; and on the other hand I will humbly receive and most diligently carry out the Apostolic commands.

\* In the event, however, of my being detained by lawful hindrance I will fulfil all the aforesaid duties by means of some messenger appointed from among my chapter to have special charge of this matter or else by some other ecclesiastical dignitary or person of station; or, should these fail me, by some priest of my Diocese; and in the event of all my own clergy failing me, by some other presbyter either secular or regular of approved honesty and piety fully instructed in all the matters aforesaid. Concerning any such hindrance, however, I will supply information to the Cardinal of the holy Roman Church who presides in the congregation of the Sacred Council by means of lawful vouchers transmitted to him by the said messenger.

I will neither sell nor give, nor pawn the possessions belonging to my table,\* nor will I enfeoff them anew, nor alienate them in any manner

\* i.e., Episcopal Estate.

even with the consent of the chapter of my Church without the consent of the Roman Pontiff. And if I shall in any ways proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject.

So help me GOD, and these holy Gospels of GOD.

Until recently the oath contained the following clause :

I will, to the utmost of my power, persecute and attack heretics, schismatics, and rebels against the same our lord or his aforesaid successors.

The R. C. Bishops in the United States demanded and received permission of late years to omit this clause. It is questionable whether the same permission has been granted the R. C. Bishops in Canada.

Now the first thing to be observed in the above oath is, that a good member of the Roman Church, from *Bishop* to *Layman*, cannot be a good, true and loyal citizen of the United States. Why? Because every good Romanist must recognise in the Pope, not only his supreme Spiritual but Temporal ruler, and a man can bear allegiance to but one temporal ruler. Second, it will be observed that the Roman Church is herself a great secret society, and that every parish church, with its confessional, and every monastery and convent are what might be termed Subordinate Lodges, with every bishop of his Diocese sworn not to "reveal to anyone, to do them injury, the advice which they shall entrust to" him. That he "will take care to preserve, defend, increase, and advance the rights, honors, privileges, and authority of the holy Roman Church—our lord, the Pope!" That until quite recently he would, "to the utmost of" his "power, persecute, and attack heretics, schismatics, and rebels against the same our lord or his aforesaid successor." When we reflect that the Pope claims to be the *Temporal* as well as the *Spiritual* head of the world, and that all who are not in communion with the Roman Church are regarded as "heretics, schismatics, and rebels," it must be evident that we have in our midst a secret society, claiming the protection of our civil government, under the veil of religious liberty, that is far more dangerous to society and the State than even Mormonism itself, in all its vileness. Polygamy

exists in Mormon communities as a part of their religion. The Pope, under the impious claim of his spiritual prerogatives, will set at naught the Divine law when his temporal interests will be advanced by so doing.

The Puritan resolutions would well apply to the Romanists in this, viz: "*Resolved*, That none but the saints of the LORD may belong to a secret order. *Resolved*, That we only are the saints of the LORD."

The great inner, or perhaps it would be more accurate to say, outer wheel of the Roman Church—the Society of the Jesuits—trains her men to regard all things lawful in the accomplishment of the objects to be attained by the Order. The evidence could be adduced that they have been ready to take the vows of Freemasonry with the manifest intent of revealing them and the inner workings of the Order to the head of their own Order. And every member of a secret society will understand that this is the last step down in human depravity.

We may observe, by way of supplement to the able article of Mr. Huigenn:

(1) Masonry has never brought any charge against the Romish Church. Its Grand Lodges, Bodies which enact laws for the government of the craft have never, by their actions, attacked the Romish Church.

(2) George Washington was initiated in the Lodge, at Fredericksburg, Va., when barely 21 years of age, at which time he had not attained any celebrity. Benjamin Franklin had been Grand Master of Pennsylvania long before the name of Washington was known throughout the land.

(3) The records of the British Museum contain evidences of a Grand Lodge in the tenth century.

(4) The Grand Lodges of Germany have not eliminated from their Ritual a belief in GOD.

(5) Its code of morality is founded upon the Fatherhood of GOD, and the Brotherhood of man.

(6) It is a prerequisite that every candidate for the degrees in Masonry must express a belief in GOD the Father, GOD the Creator.

(7) It is not antichristian, because its ceremonials teach the dogma of eternal life, the mortality of the body, and the immortality of the soul.

(8) Masonry does not substitute natural religion for Christianity. It requires only that its members shall believe in one ever-living GOD.

(9) The new temple Masons are building is in the human heart. They try to teach that all men are born equal and free; that truth, justice, and virtue should characterise the action of every brother. They impress their candidates with the importance of being charitable—charitable in the sense taught by the Great Teacher of mankind.

(10) It is well known that the higher degrees of Freemasonry are founded upon Christianity.

(11) Freemasonry has never plotted against the rights of religious liberty, while the Roman Church does.

The Pope excommunicates Freemasonry because it is a secret society working against constituted authority. Every member of such a society, we are told, lies *ipso facto* under the ban of excommunication, whether he has been excommunicated by name or not. If a Freemason is thus excommunicate, then so is a Jesuit. The Jesuit lies under the same ban. He belongs to what is the greatest secret society in the world. Every member of it is pledged to unreasoning obedience and profoundest secrecy. That it has worked against constituted authority we have the witness of every European State, nay, of the Sovereign Pontiff himself. If the mere fact of belonging to a secret society, which works against constituted authority, makes a Freemason excommunicate, though he protests against the charge of working against any constituted authority, then how much more must a Jesuit be *ipso facto* excommunicate, since he admits that his Order works against constituted authority. Logically, there is no escape from the position, if Freemasonry is excommunicate, then so is Jesuitism.

After all, is not the secret of this antagonism of the Vatican against Freemasonry to be founded on the natural antagonism of two rival secret societies? If the Carbonari and other societies have flourished so in Italy, has it not

been that men have been compelled in self-defence to fight Jesuitism by its own weapon—secret organisation? If the French Freemasons have gone beyond their charter, and mixed in politics, and, alas, erased the Divine Name from their proceedings, have they not been driven to it by their implacable rival? Instead of forming a new secret society to counteract the secret society of Jesuitism, they took what they had already to hand, and endeavored to fight Jesuitism by Freemasonry. If there are Freemasons acting contrary to the spirit of Freemasonry, then the Jesuits are themselves to blame. While much may therefore be said in extenuation of the attitude of French Freemasonry, yet this deviation from right has not been condoned by Freemasons elsewhere.

We conclude what we have to offer with the following extract from the address of the Grand Master of the State of New York, and the action of the Grand Lodge thereon, which represents the sentiment and action of the Freemasons throughout the world:

While it is assumed that we come with manly purpose to the deliberations of this Grand Lodge, it is also important that we carry from this place to our respective homes such thoughts and influences as shall nobly inspire the brethren whom we represent. A just regard for our own good name and consistent standing in this enlightened community makes the duty of the hour perfectly clear.

Some years ago we severed our connection with the Grand Orient of France, because of their persistent infringement of the jurisdiction of an American Grand Lodge. The matter in issue at that time was purely governmental. Since then strange reports have reached us, from time to time, of departures from the traditions and customs of our Fraternity; until finally the information comes that they now profess to practice a Masonry that ignores the existence of GOD. This raises the question, whether such rite can truthfully be denominated Masonic. In prompt reply to this question, let us from the abundant material at hand take, for example, the familiar symbol of the burning bush, with its impressive story as related in the Old Hebrew Bible. In simplicity of faith, one interprets the record literally; another, differently constituted, sees in it a beautiful metaphor, which the imagination expands to cosmical proportions; and behold the fiery light of the morning sun fills the tree tops on the eastern hills with a flame of glory. Whether the pastoral or cosmical interpretation be adopted, the lesson is the same. In either, there is present to the imagination an impenetrable mystery, and out of that mystery, to the reverential beholder, there comes the voice of GOD.

Turning now from this picture of the early days, and moving without pause along the pathway of man's journey through the ages, let us mingle for a moment in the wonderful activities of the present time. With the geologist, we essay to trace the handwriting of time in the composition of the earth ; we penetrate the mass and try to guess the secrets of the 'Old Red Sandstone' and the Granite Rock. We turn our eyes heavenward, and, through the telescope, seek to explore the infinity of stellar space. Through the microscope we prolong the vision in an opposite direction, and strive to comprehend the universe in the molecule. With the spectroscope we analyse the molten contents of the crucible ; and determine the component parts of incandescent suns and stars. We speculate upon various theories of light and heat, the correlation of physical forces, and the origin of species. Then we follow the application of science to the arts ; we recall the famous boast in the fairy tale, that a girdle should be put around the earth in forty minutes ; and lo ! in this matter-of-fact age, the telegraph performs the feat in as many seconds.

Finally, we direct our attention to man himself. We apply all the accumulated knowledge of this remarkable age to solve the problem of his life ; we mark his mental capacities ; we discriminate his intellectual faculties, his social and moral sentiments, and his religious emotions ; we note his marvellous achievements in the realms of mind and matter, and follow him through the entire domain of human research. But whether our attention be directed to man or his environments, we still encounter an ever-present, impenetrable mystery ; and as in the olden time, so now, out of this mystery, to the devout observer, there comes the voice of GOD. Though the wonderful progress of the past shall be accelerated in the future, man will continue to find disclosures of God in nature, God in history, and God in humanity. Thus it appears that this symbol of the burning bush retains its sublime significance through all the changes of time, through all the vicissitudes of man's earthly experience. When, therefore, the report comes to us that certain parties profess to practice a Masonic rite in which there is no God, we unhesitatingly declare that such rite is not Masonic, and to call it so is an utter perversion of terms ; for, in the full light of our symbolism, of our traditions, and of our world-wide precepts and charges, we know full well, that no Atheist can be made a Mason, and that no Godless Temple can be erected on the foundation of Ancient Freemasonry.

JOSEPH J. COUCH,  
Grand Master.

*To the Grand Lodge of the State of New York :*

The Special Committee, to which was referred so much of the Grand Master's Annual Address as refers to our foreign relations, and especially those of the European Grand Lodges, do respectfully report :

That the whole subject-matter is so fully, and yet concisely, stated by the Grand Master that no words which it could employ would add to the force and truthfulness of their exposition. The reports of our Committee on Foreign Correspondence are but an historical summary of the transactions of the Fraternity during the year preceding, prepared by brethren of Masonic learning and ability, who, like all historians, conceive themselves

to be entitled to make their individual comments and criticisms upon the events which they thus record. For their opinions this Grand Lodge does not hold itself responsible, except when they are made the subject of distinct and definite resolution upon which this Grand Lodge takes action. If at any time any expression of opinion should be made which might be deemed disrespectful or unkind, the Committee feel confident that it would be promptly disavowed by the Grand Lodge; but our attention has never been called to any such violation of Masonic comity, and especially towards our European brethren, whose customs and usages differ in some respects from ours, and if in allusion to any of them expressions have been made, which may seem to injure their feelings, it has been through error and inadvertence and not through intention of unkindness towards brethren for whom we entertain (with a single exception) sentiments of the most profound fraternal regard and respect. And that exception is the Grand Orient of France, from which we differ on a point so vital, so far-reaching, and so subversive of the teachings and belief of the Fraternity that we ought not, cannot, pass it by unnoticed.

No words of ours can add force to the truthful and thrilling sentences of the Grand Master in his address, and his stern and just reprobation of a belief which not only destroys our first and noblest sentiments, and whose tendency is to sap the foundation of virtue and morality as well as faith. Let us repeat that we ever bear in memory the solemn, golden concluding sentence, 'We know full well that no Atheist can be made a Mason, and that no Godless Temple can be erected on the foundation of Ancient Freemasonry.'

We are, therefore, prepared earnestly to recommend the adoption of the preamble and resolution offered by W. Bro. H. L. STOWELL, of Waverly Lodge, No. 407, referred to this Committee and hereto annexed.

Fraternally submitted,

JOHN L. LEWIS,  
STEPHEN H. JOHNSON, }  
CHRISTOPHER G. FOX, } Committee.

WHEREAS, It has come to the knowledge of this Grand Lodge that the Grand Orient of France has caused to be stricken from their Constitution that part of the 'Ancient Landmarks' requiring a belief in the existence of a Supreme Being, which action we believe to be contrary to the spirit and teachings of Ancient Freemasonry and destroying one of its most vital principles.

*Resolved*, That we refuse to recognise as a Freemason any person initiated, passed, or raised in a Lodge where the existence of a Supreme Being is denied or ignored.

## Bishop Kingdon on Confirmation.

*Confirmation, Continuity from Apostolic Times. I. The Scriptures.* Fredericton: W. T. H. Fenety. 1885.

*History of Confirmation. An Address before the Church Congress of 1874.* By the Rev. W. JACKSON, M.A. Fredericton: W. T. H. Fenety. 1888.

*The Order of Confirmation, According to the Use of the Church of England. Annotated Historically.* Fredericton: W. T. H. Fenety. 1885.

*Confirmation Types. I. Adam. II. Noah's Dove. III. The Tabernacle. IV. The Temple of God.* Fredericton: W. T. H. Fenety. 1886.

*The Laying-on of Hands.* Fredericton. 1889.

*The Seal; or, The Inward Spiritual Grace of Confirmation.* By Miss CHARLOTTE M. YONGE. Fredericton: W. T. H. Fenety.

THE Bishop of New Jersey is credited with the remark, that the sin of schism has yet to be brought home to the consciences of the people of this land. The first step in schism is the neglect of Confirmation. If our own people deem schism a venial sin, if a sin at all, the blame lies at the door of the great number of our clergy, who in the past made so light of Confirmation. The Scriptural view of Confirmation is, however, spreading, though it is to be feared somewhat slowly. The series of publications enumerated above, are out-and-out the most complete set of tracts yet issued on this most important subject. We consider we cannot do the Church a better service than by calling attention to them.

Two only are reprints. One is a reprint, by permission, of the Address delivered by the Rev. W. Jackson before the English Church Congress of 1874. The list of quotations has been added to, so that every century of our era might testify to the Continuity of Confirmation, and a few questions and answers, to bring out the true teaching on that sacred ordinance, have been appended.

The other reprint is also by permission, and is that of the well-known tractate by Miss Yonge, on *The Seal; or, The Inward Spiritual Grace of Confirmation.*

The remaining tracts are all original. The writer has not chosen to affix his name to any of the series, yet no one acquainted in the slightest degree with the Diocese of Fredericton will be at a loss in naming the scholarly pen from which they issue. It is an open secret that they are by Dr. Kingdon, the Bishop Coadjutor of Fredericton.

The quotation from the *Homilies*, taken as the motto of the series, illustrates with accuracy both their design and scope :

Ye have heard it evidently proved : (i) By GOD'S word, (ii) The doctors of the Church, (iii) Ecclesiastical histories, (iv) Reason and experience. [*Homilies of the Church of England. 1563.*]

The first tract, therefore, deals with the authority from God's Word, and proves, in accordance with the statement of the Canons of 1604, that "it hath been a solemn, ancient, and laudable custom in the Church of GOD, *continued from the Apostles' times*, that all Bishops should lay their hands upon children baptised."

Each text, relating to Confirmation, is treated in the same sound and scholarly manner as the whole subject. A brief commentary follows the text, showing how other passages from Holy Writ elucidate it, and the view the Ancient Fathers and the Doctors of the English Church have taken of it. Thus, the guide which the Reformers themselves so painstakingly followed, is also here adopted —Holy Writ and the Ancient Fathers.

Briefly summarised, this is the Scriptural view as sanctioned by the Fathers and Doctors, and as set forth in this tract :

When GOD made Adam, "and breathed into his nostrils the breath of life," we are not to take this as meaning the conveyance of the mere natural life, but rather the gift of the HOLY SPIRIT. The present writer inclines to the belief that man as man—that is, the animal part of man, body and life—existed complete before the Divine in-breathing was given him, as recorded in Gen. ii : 7. The creation of

man was complete when it is recorded for us in the 27 verse of the previous chapter: "So GOD created man in His own image." But whether this view be taken, or the one the tract appears to favor, that man received his natural life by the Divine in-breathing, no reverent student of Holy Writ and of the Ancient Fathers will deny for a single moment that there was conveyed by the in-breathing, recorded for us in the second chapter, a life, or vital principle, in addition to the animal or natural life. S. Cyprian, Eusebius, S. Cyril, S. Basil go even further than this, for they distinctly, when quoting the text, state that GOD breathed into Adam then the same grace which CHRIST breathed on His Apostles, when he said: "Receive the HOLY GHOST."

What Adam received then was, if we are faithful to the Rule of the Reformers, no less than the gift of the HOLY GHOST, in addition to the spirit of natural life, and in addition to the immortal soul. Thus then, as S. Cyprian tells us, "A man is not born by imposition of hands when he receives the HOLY GHOST, but in Baptism; that so being already born he may receive the HOLY GHOST, *even as it happened in the first man, Adam.*" Gen. ii: 7 then may be taken as narrating the Confirmation of Adam.

When the Dove returned to Noah in the evening, with the olive-leaf in her mouth, we may see in that the type of the gift of the HOLY SPIRIT, when the Heavenly Dove returned to man in the evening of the world; that is, in the Christian dispensation, bearing with Him the seven fold anointing grace. So Tertullian first pointed out as the application of Gen. viii: 11.

When Moses laid his hands upon Joshua, the son of Nun, we are told that Joshua became full of the spirit of wisdom. [Deut. xxxiv: 9.] S. Cyril, in his Lectures to Catechumens, tells them that in like manner will the Spirit come upon them.

Later on, when we read that Elisha and Hazael were to be anointed [I Kings xix : 15, 16], we may reasonably infer that there was no material unction, for there is no record of any external anointing of Elisha or Hazael. Hence,

the term "anointing" was already acquiring a spiritual sense.

On Ps. lxviii : 18, one out of the many Psalms that have always been taken as referring to the gifts of the HOLY SPIRIT, the very remarkable paraphrase from the Chaldee Targumist is given as commentary :

Thou has given gifts to the sons of men, even to the rebellious, who have become proselytes, and repented, that the majesty of the Glory of the LORD may dwell in them.

On the wonderful prophecy of Isaiah xi : 2, 3, "The Spirit of the LORD shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; and shall make Him of quick understanding in the fear of the LORD," the tract says:

This text has been, from the earliest times of Christianity, taken as teaching what are the seven-fold gifts of the Spirit which rested in fulness on the MESSIAH after His Baptism, and are derived to his individual members in and by Confirmation. S. Ambrose (fifteen hundred years ago) refers to this text in this connection ; and the whole Church has prayed for the bestowal of these seven-fold gifts in Confirmation for over sixteen hundred years. It is true that in the authorised version there seems but little distinction in the last two gifts. But in the Greek translation, which our Blessed LORD used and preached from (see S. Luke iv : 18 ; S. John vi : 31 ; S. Luke xx : 42), which also the Apostles employed (compare Ephesians iv : 26, with Psalm iv : 4 ; S. Peter iv : 18, with Prov. xi : 31, etc.), the rendering is varied, and is represented in the Confirmation Prayer in our service.

On the prophecy of Joel ii : 28, 29, S. Peter himself commented in his sermon on the day of Pentecost. Bishop Andrewes well pointed out the distinction in the gifts prophesied and given. Your sons and daughters shall prophecy, dream dreams, and see visions—accomplished by the gift of miraculous powers to the children of Israel, the Apostles and first disciples. But on the servants and handmaids was to be poured out the Spirit—accomplished by the bestowal on the Gentiles of the inward graces of the HOLY GHOST, and the love of GOD shed abroad in our hearts. It is as servants of GOD, and not as children of Abraham that we claim the promise.

Passing on to the New Testament, the first text we have is that of S. Luke, iii : 21, 22, where the Baptism and

Confirmation of our Blessed LORD is described. As a commentary on it, S. Optatus, S. Cyril, Archbishop Theophylact and Bishop Jeremy Taylor are quoted. The fact of the distinct ministries, Baptism and Confirmation is well brought out. Though the time intervening between the Baptism and the descent of the HOLY SPIRIT may not have been very great, yet some time, however short, did intervene, sufficient to mark the distinction between the two Rites. Between the two as S. Luke tells us, our LORD was rapt in prayer. Thus the SAVIOUR of man having received the spiritual unction became the CHRIST, "and that the imposition of hands," as Optatus concludes, "might not be wanting," the Voice of God was heard from the cloud, saying, "This is my Beloved Son in whom I am well pleased."

The gift of GOD, which our LORD alluded to in his discourse at the well-side with the woman of Samaria [S. John iv : 10-14], is taken by S. Augustine to be the gift of the HOLY SPIRIT. The Greek word for "gift" is almost always used in the New Testament and in the Greek Liturgies as designating the gift of the Paraclete. On the promise of the Comforter [S. John xiv : 16, 17], and of his abiding presence, the paraphrase from Theophylact is given.

*The Spirit abides with you ; afterwards there shall be something greater, because He shall abide IN you. For the expression with you signifies the external aid which comes from neighborhood, but the expression in you signifies the internal habitation and strengthening.*

That the work of the HOLY GHOST could not commence until the reconciliation of man to GOD was complete, is evident from the statement of our LORD that the Comforter could not come till He had departed. [S. John xvi : 7.] As Dean Alford says :

This is a convincing proof, if one more were needed that the gift of the SPIRIT at and since the day of Pentecost was and is something TOTALLY DISTINCT from anything before that time.

The breathing of CHRIST on His Apostles is different from the in-breathing in Adam, in that the HOLY SPIRIT was not conveyed there and then to the Apostles. It was

an earnest of the Abiding Presence, but not the gift of that Presence. It was an influence of the HOLY GHOST, but not the HOLY GHOST. In the original Greek there is no article before "HOLY GHOST," and when the article is omitted, "an influence of the HOLY GHOST is intended, and not the Divine Person Himself."

We know that the particular influence then bestowed was the power to them as priests to retain or remit sins.

The following quotation admirably sums up the general teaching on the subject:

As regards the gift of the new birth there can be no doubt that this breathing of the risen LORD restored to them the Divine image which Adam's soul received in the moment of its creation, when GOD breathed into him the breath of life. This restoration of the Divine image gave back to fallen man the ancient adoption which had been lost; and thus these first believers were 'begotten again unto a living hope through the resurrection of JESUS CHRIST from the dead, unto an inheritance incorruptible and undefiled.' Now all these privileges, the cleansing of the soul, the being made members of CHRIST, children of GOD, and inheritors of the kingdom of Heaven, were certainly conveyed to the Apostles by the operation of the SPIRIT, just as it is the SPIRIT who now conveys them to us in Holy Baptism. Nevertheless the SPIRIT had not yet crowned and sealed His work by imparting His own personal indwelling Presence; that last perfecting gift was reserved until after our LORD'S Ascension, and was given in fiery tongues and the mighty rushing wind.

Acts i : 4, 5, 8, give us the renewal of the Promise, and Acts ii : 1-4 its fulfilment. The following is the commentary on the latter text:

This is the great historic fact upon which Confirmation is founded. The HOLY GHOST now commenced His work in the world which had been reconciled to GOD (now that JESUS was glorified), and He dwelt in men, inhabiting the individual and making him His temple. That all men might (if they would) be certified that the HOLY SPIRIT was indeed in the early Christians, signs were granted that carnal men might be satisfied by their senses. S. Chrysostom and S. Augustine, writing about the same time (nearly fifteen hundred years ago), but one in Greek, at Constantinople, and the other in Latin, in Africa, both give reasons why the presence of the HOLY SPIRIT in the earliest times was signified by sensible tokens, and why the tokens were removed, through the personal presence of the HOLY SPIRIT was no less real. S. Augustine writes: 'In the first times the HOLY SPIRIT fell on believers and they spoke with tongues which they had not learned, as the SPIRIT gave them utterance. Signs were fitting for the time. It was well that the HOLY SPIRIT should be so signified in all languages, for the Gospel

of GOD was to speed through all languages in the whole wide world. That was signified and it has passed away. Is this, then, to be expected now that when hand is laid on any that they may receive the HOLY GHOST they must speak with tongues? or, when we lay hands on these infants (who do not speak at all) does each one of you watch to hear whether they speak with tongues? and when they do not speak with tongues, had any one of you such a perverse heart as to say they have not received the HOLY SPIRIT, for if they had they would have spoken with tongues as at the first? This is an interesting passage as showing the belief, in the fourth century, that the same presence of the HOLY GHOST was granted to the recipient of the laying on of hands, as was granted to the Apostles at Pentecost, or the first believers by their hands; and also as showing the early age at which children were confirmed in those times. It is interesting to remember that Queen Elizabeth was confirmed by Archbishop Cranmer when she was three days old.

The first proclamation of the extension of the promise of the gift of the HOLY GHOST to others beyond the first believers, was that made by S. Peter [Acts ii : 38]. The first instance of Christian Confirmation is that recorded in Acts viii : 14-17; where we read for the first time of Baptism being ministered in the absence of an Apostle. Again, quoting from our tract, we read :

It is therefore the first time we read how the promise of the communication of the HOLY GHOST to believers was realised to each individual, viz: by prayer and the laying on of hands. Philip the Deacon had converted and baptised the Samaritans, but he had no power to confirm them; this was left for the two chiefest Apostles, who were sent down from Jerusalem for the purpose. Bishop Mant writes: 'These occurrences in Samaria gave occasion for a sacred rite, now first noticed in the Christian Church, but whether or not now first introduced we may deem doubtful. Ecclesiastical writers trace to this precedent the practice which afterwards prevailed of administering the Rite of Confirmation to baptised converts, by the hands first of the Apostles, then of the Apostles' successors, the Bishops of the Church.' One quotation from an ancient writer may be sufficient. S. Cyprian, sixteen hundred years ago, wrote: 'That which was wanting was performed by Peter and John, that by prayer and imposition of hands the HOLY GHOST should be invoked, and poured upon them; which is also now our practice. Those who have been baptised in the Church are presented to the chief rulers of the Church, that by our prayer and imposition of hand they may receive the HOLY GHOST.'

In Acts xix : 2, 6, we have the account of the Confirmation by S. Paul. In his missionary visits, the first question he seems to ask is: "Have ye received the HOLY GHOST since ye believed?" or, as we should say: "Have you been

confirmed?" Since others, besides Apostles, could baptise he takes for granted their Baptism. But he does not take for granted their Confirmation, and had the miraculous gifts invariably followed the laying on of hands in Apostolic times, the absence of them would have told him that these people had not been confirmed. That he did ask the question is a clear proof of two things: (1) That Confirmation was his prerogative. (2) That persons might receive the HOLY GHOST by imposition of hands without the external manifestations.

S. Paul, in writing to the Corinthians [I, iii: 16, 17, and vi: 19, and II, vi: 16] reminds them of their Confirmation and of their consequent responsibilities, since they thus became Temples of the HOLY GHOST. As we have no other ordinary means given to us in the New Testament, whereby men might receive the HOLY SPIRIT than by imposition of hands, it is self-evident that these texts, by referring to the gift, must refer to the occasion of the bestowal of the gift.

From the translation of Romans i: 11, and II Cor. i: 21, 22, we get the use of the word Confirmation for this Sacred Rite in the Western Church. "To the end ye may be established," is rendered "ad confirmandos vos," and "He which stablisheth us," "qui confirmat nos." In the first text, S. Paul expresses his anxiety to visit Rome to confirm the converts to Christianity. In the second text, which has ever, from the earliest times, been taken as referring distinctly to Confirmation, we get, curiously enough, the various names by which that Rite has been known.

(i) Establisheth, *confirmat*, by the Latin and Anglican Communions.

(ii) Anointed—unction—chrism, by the Western and Eastern.

(iii) Seal. Especially used in the East, where, when a child is confirmed, the words are: "The Seal of the gift of the HOLY GHOST."

These terms are continually found in the Confirmation Services of every branch of the Catholic Church.

S. Paul, in Gal. iv : 6, reminds us that we are first to be sons of GOD, before we can receive His Spirit—to be baptised before confirmed.

In Eph. i : 13, Dean Alford remarks “in strict accuracy, Faith preceded Baptism, Baptism preceded the Gift of the Spirit.” The order of salvation is the same as that laid down by S. Peter in his sermon. [Acts ii : 38.] Repentance; Baptism; Communication of the HOLY GHOST. Or, as Meyer puts it: Hearing; Faith, which implies preventing grace; Baptism; Communication of the HOLY SPIRIT. It is noteworthy that the same sequence is shown by the writer to the Hebrews, when laying down the foundation of the principles of the Doctrine of CHRIST: Repentance; Faith; Baptism; Confirmation. On the exhortation not to “Grieve the Holy Spirit of GOD, whereby ye are sealed unto the day of Redemption,” we have both S. Jerome and S. Cyril as witnesses that herein is meant that same Rite, call it Confirmation, Unction, Sealing. S. Cyril says:

That SPIRIT, which formed man after the Divine image and as a seal, was secretly impressed on his soul, was separated from him by his sin, and so he became corruptible and deformed and every way vicious.

We have already referred to Hebrews vi : 1, 2; it may suffice to remind our readers of John Calvin’s remarks on this very passage, while speaking of Confirmation: “This one place abundantly witnesses that the original of this ceremony was from the Apostles.”

In the Epistle to Titus [iii : 5, 6], we have again the proper sequence observed, Baptism, the Gift of the HOLY GHOST. Here we have, no doubt, the formation of the first part of that venerable Prayer in the Confirmation Service.

“Almighty and everliving GOD, who hast vouchsafed to regenerate these Thy Servants by Water and the HOLY GHOST . . . strengthen them, we beseech Thee. O LORD, with the HOLY GHOST, the Comforter,” etc.

On I S. John ii : 20: “Ye have an unction from the Holy One,” Professor Westcott writes:

Here the outward symbol of the Old Testament—the sacred oil—is used to signify the gift of the Spirit from the Holy One, which is the characteristic endowment of Christians. This gift is referred to a definite time, and the narrative of the Acts fixes this normally at the imposition of hands which followed on Baptism. [Acts viii: 14, text 19.] But the context shows that the word *Unction* is not to be understood of the material sign, but of the corresponding spiritual reality. There is not indeed any evidence to show that *chrism* was used at Confirmation in the first age. Perhaps, as has been suggested, S. John's language here may have tended to fix the custom which represented the communication of the Divine Grace in an outward rite.

And the Venerable Bede wrote: “The spiritual unction is the Holy Spirit himself, whose symbol is in visible unction.”

On this text and on the 27 verse, S. Theophilus, of Antioch, writes very appositely:

“We are called *Christians* because we are anointed with the unction of GOD.” On the texts in Revelations vii: 2, 3; ix: 4; xiv: 1, we cannot do better than give the very words of the *Commentary*:

In the earliest ages, Baptism and Confirmation were administered at the same time. For many ages the public ministration of Baptism was confined to the two feasts, Easter and Whitsuntide, and then conducted in the presence and under the direction of the Bishop, who at once administered Confirmation. Hence there has often been some confusion in ascribing the effect of Confirmation to Baptism. Thus Origen, sixteen hundred years ago, wrote: ‘In the Acts of the Apostles we are told that the HOLY SPIRIT was given by the imposition of the Apostles’ hands *in Baptism*.’ Where the father regards Confirmation as an integral part of Baptism. A Latin writer (probably thirteen centuries ago) also says: ‘The gift of the HOLY GHOST is given, *in Baptism*, by the imposition of the hand of the Bishop.’ At first, then, the title ‘seal,’ used in these texts, as well as by S. Paul in texts 25, 28 and 29 [II Cor. i: 21, 22; Ephes i: 13; iv: 30] was given to Baptism and Confirmation together; afterwards, when the two became separated by an interval of time (when Baptism was administered in the absence of a Bishop) the name ‘seal’ seems to have been appropriated to the Rite of Confirmation, as the completion or seal of Baptism, the setting the name of GOD on the person sealed. In the earliest uninspired writings of Christianity, contemporaneous with or just subsequent to S. John himself, we find Baptism in its full completeness (*i. e.*, with Confirmation as well) termed the seal. In the *Homily* called the Second Epistle of S. Clement to the Corinthians, we read: ‘As concerning them that have not kept the seal, He saith, ‘Their worm shall not die, and their fire shall not be quenched, and they shall be for a spectacle to all flesh,’ and again, ‘Keep the flesh pure and the seal unstained to the end, that we may receive life.’ In the similitudes of Hermas, written little less than

eighteen hundred years ago, it is a constant simile : 'They who received the seal and broke it, and did not keep it whole ;' and again, 'Those who were fallen asleep received the seal of GOD and entered into the kingdom of GOD. For before a man bears the name of the Son of GOD he is dead, but when he receives the seal he lays aside his deadness and obtains life. *The seal, then, is the water* ; they descend into the water dead, and they arise alive.' Somewhat later in the so-called Acts of Paul and Thecla, Thecla is represented as saying : 'Only give me the seal in CHRIST, and temptation shall not hurt me.' Later on the name 'seal' was detached from the water of Baptism, and attached, as it always was in later times, to Confirmation. Thus, S. Cornelius, more than sixteen hundred years ago, writing of the heretic Novatian, says that *after* his private Baptism, 'he did not receive the completion, and was not sealed by the Bishop. But not having received the seal how could he receive the HOLY GHOST?' And about the same time in the Apostolical Constitutions we read of the Bishop : 'By whom the LORD gave you the HOLY SPIRIT by the laying on of hands ; by whom ye were sealed with the oil of gladness.' In the East the seal bore and bears the name of the owner : 'The seal of the living GOD,' therefore bears the name of GOD, and the man who is sealed bears the name of GOD. Thus S. Cyril of Alexandria fourteen hundred and fifty years ago, writing of the gift of the HOLY SPIRIT to Adam lost at the fall and restored to Christians, says : 'That SPIRIT which formed him after the Divine image, and *as a seal was secretly impressed on his soul*, was separated from him,' by his sin.

And the remarkable texts, so little dwelt upon, and so little explained, which speak of our spiritual nakedness and hence of our bodily shame in bodily nakedness, receive new import when viewed as relating to the presence of the HOLY GHOST. They conclude the series of the Scripture texts :

Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame. [Rev. xvi : 15.]

I counsel thee to buy of Me white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear. [Rev. iii : 18.]

If so be that being clothed we shall not be found naked. [II Cor. v : 3.]

The eyes of them both were open and they knew that they were naked. [Gen. iii : 7.]

These texts have been left to the last as a warning that this glorious gift, a clothing or seal, may be lost by Christians now, as it was by Adam. Throughout Scripture, in the prophets as well as in the Book of Revelation, stress is laid on one especial punishment, which hereafter is to result from sin, of a most piercing and agonising character, *the manifestation of our shame*. When, as S. Cyril (in the place just quoted) says, the Spirit which had been as a seal impressed on his soul, had been stripped away by sin, Adam shrank from a sight of himself, which was a sign of his inward loath-someness. S. Ambrose and others see in the parable of the Good Samaritan a lesson of the fall and rescue of man : 'What are the thieves of the para-

ble but the angels of darkness, who stripped off the garments of spiritual grace which had been given.' So, too, S. Augustine in more places than one refers to this. 'As soon as they had transgressed the commandment, being wholly made naked within of the grace of God deserting them, they looked on their bodies as naked.' 'He, therefore, that being clothed with grace had nothing in his naked body to be ashamed of, having been despoiled of grace, became sensible of something that needed a covering.' As then we commenced this series of Scripture texts with the universal sentiment of the Church, summed up in the saying of Irenaeus, that, 'what we lost in Adam we receive again in CHRIST JESUS,' so we must conclude with the warning that it is quite possible for us to fall from grace, and to lose what we have received, as did Adam. When we consider what our feelings are now as connected with the subject of shame, we may imagine what a keen, and inexpressibly keen anguish is in store for sinners when 'their eyes shall be opened' who at present '*glory in their shame*,' and mind earthly things. 'Let us keep the flesh pure and the seal unstained, to the end, that we may receive life.' 'Blessed is he that watcheth and keepeth his garments lest he walk naked.' Let us earnestly watch and pray 'that having been clothed upon, we are not found naked.' remembering that the anguish of the shame of nakedness arises from the removal from us of the presence of GOD forever.

This idea of the clothing power of the HOLY GHOST was evidently frequently in the minds of the early Christians, as witness the constant reference to it in the service books and liturgies, *e. g.*, "Endue thy ministers with Righteousness." And, "Endue them with thy HOLY SPIRIT."

It is also symbolised for us in the Parable of the Prodigal Son, whose father says, on his return, to the servants, "Bring forth the *first* robe and put it on him." This, and not the best robe, as our version has it, is the literal translation of the original. If the Prodigal Son represents man returning, after his disobedience, to his Heavenly Father, and the ready forgiveness of our Father, have we not here a striking allusion to the robe of innocence which man first had, which he lost, but which our Father is ready to order His ministers to clothe him again with on their return to Him? [see Tertullian on Modesty, cap. ix] where it is quite true that the ring is taken as the sign or seal of Baptism (*i. e.*, Confirmation), but it is evident also that by the "former garment" he alludes to the first robe which he calls "the robe of the HOLY SPIRIT." Tertullian even goes

so far as to connect Hebrews vi : 6 with the gift of the HOLY GHOST at Baptism and Confirmation, for the wicked squanderer is accused of "slaughtering CHRIST afresh." Certainly in this light Hebrews vi : 6 is a very strong text.

"For it is impossible for those who were once enlightened (*i. e.*, illuminated or baptised) and have tasted of the Heavenly Gift, and were made partakers of the HOLY GHOST (*i. e.*, at Confirmation) . . . . if they shall fall away to renew them again unto repentance, seeing they crucify to themselves the Son of GOD afresh."

Further on, in the same chapter Tertullian amplifies his interpretation.

He set him over 'swine' to feed that flock familiar to demons, where he would not be master of a supply of vital food, and at the same time would see others engaged in a Divine work, having abundance of heavenly bread. He remembers his Father, GOD; he returns to Him when he has been satisfied; he receives again the pristine 'garment,' the condition, *to-wit*, which Adam by transgression had lost. The 'ring' also he is then wont to receive for the first time, wherewith after being interrogated he publicly seals the agreement by faith, and thus thenceforward feeds upon the *Lord's* body, the Eucharist, *to-wit*.

The promise of a second series to contain quotations from the *Fathers*, showing the Continuity of Confirmation from Apostolic times till to-day is not yet, as far as we know, redeemed.

We have in its place a reprint of Jackson's Address to the English Church Congress of 1874. This Address, even with the additions of the Editor, is not so exhaustive as the other tracts, and we can only deem it a make-shift, till the tract giving the promised patristic authorities is published. Still Jackson's tract is very good. No doubt the best published before these by the Bishop were issued. First we have a few references to Scripture, then a quotation from the *Fathers and Doctors of the Church*, one for each century of our era. S. Clement, of Rome, Tertullian, S. Cyprian, S. Ambrose, Theodoret, S. Gregory the Great, S. Cuthbert, Venerable Bede, Bishop Haymo, Bishop Alto, Theophylact, Geoffrey Abbot of Vendome, Hugh of S. Victor, Durandus, Nicolai Cabasilæ of Thessalonica,

William of Paris, Manuel Caleca, Dean Colet, Buckmaster, Nicholas Sanders, Bishop Joseph Hall, Peter Mogilas Metropolitan of Kieff, Dr. South, Bishop Wilson, Archbishop Wake, and Archbishop Benson, all bear witness to the belief *semper ubique et ab omnibus*, of the Universal Church that the gift at Confirmation is the HOLY GHOST.

Then we have the testimony of the Service Books of the Church Universal. The following excerpts will be found useful, as being from Liturgies of the Eastern Church, and therefore not readily accessible:

The Greek forms embody the faith of her members in the solemn words prescribed by the second General Council, that of Constantinople (A.D. 381) : 'The seal of the gift of the HOLY GHOST,' for which the preceding words have prepared the minds of the worshippers; immediately follows the inspired expression of thanksgiving for grace received, 'As many of you as were baptised into CHRIST have put on CHRIST'; and then, 'The LORD is my light, the LORD is the strength of my life' (Psalm xxvii : 1). In the Coptic Liturgy used of old by the Patriarchs of Alexandria the holy rite is ministered 'as the unction of the pledge of the Kingdom of GOD.' In the Æthiopic Church, 'The unction of the grace of the HOLY SPIRIT, the pledge of the Kingdom of GOD.' In the Syrian or Antiochene ritual the words are: 'The seal of the true faith, the fulness of the gift of the HOLY SPIRIT.' In the Liturgy of Jerusalem: 'The seal and impress of the true faith, and the fulness of the gift of the HOLY SPIRIT, the unction of the pledge of the Kingdom of Heaven, of participation in life eternal and immortality, the perfection of the grace of the HOLY SPIRIT, and the shield of faith and righteousness.'

From the few questions and answers which the editor has appended, so as to bring out the teaching of the tract, we take the following as bringing home, in a clear manner doctrine often misunderstood, because confusedly presented :

(5) Q. Has Confirmation ever ceased in the Church since the times of the Apostles?

A. No; but those who profess Christianity, and have lost the Apostolic ministry, have likewise lost "the laying on of hands" for Confirmation.

(6) Q. Is there an outward sign in Confirmation?

A. Yes; the laying on of the Bishop's hands.

(7) Q. Should we expect an outward sign in a Christian rite?

A. Yes; as the body is from GOD, as well as the soul and spirit, and as GOD's Word read and preached reaches the soul through the body, we should expect that ordinarily grace would be conveyed to the soul by means of the body, and so by some outward sign.

(21) Q. Do you mean that the HOLY GHOST in His seven-fold gift of fulness is the gift of God in Confirmation?

A. Yes; that is what the Bishop prays for, and the Church would not tell the Bishop to pray for what was not expected to be given.

(22) Q. If a person, then, refuses to be confirmed by the laying on of the Bishop's hands, is there a danger that the gift may not be received?

A. Yes; for we cannot invent means of grace, other than those we read of in the Bible.

(23) Q. Is Confirmation, then, the only means of receiving this great gift?

A. It is the means appointed.

(24) Q. Will the HOLY GHOST come in no other way?

A. We have no right to say this; for "the wind bloweth where it listeth" [S. John iii: 8], and we may not limit GOD's power or will. But this is the means appointed, and therefore safe; we are not *sure* of receiving the gift in any other way. It is the duty and privilege of all baptised persons to be confirmed by the laying on of the Bishop's hands, when they have the opportunity.

The next tract in the series is *The Order of Confirmation According to the Use of the Church of England, Annotated Historically*. Here again we have the same exhaustive treatment as in the tract *I. The Scriptures*.

A brief introduction gives us the reason why our Confirmation Service is so very short and unsatisfactory. The fact being that that Service was for centuries but the conclusion of the Baptismal Service, and when the Rite of Imposition of Hands was severed from Baptism, it was taken just as it was without further enrichment.

As survivals of the ancient union of Baptism and Confirmation, and when Baptism was actually forbidden to take place, save in extreme cases, at any other time than

Easter and Whitsun-Day, we have the term "Low Sunday," and the rubric in the service for adult Baptism, that notice shall be given to the Bishop in such cases, that he may decide what shall be done. As to the derivation of "Low" Sunday, we have given us what appears to be the true one, though we do not remember having seen it noted elsewhere.

But though the custom (of baptising only at Easter and Pentecost) was continued in a few churches in the West, yet it gradually died out, till after the commencement of the thirteenth century it obtained in very few places. The custom has left its name on the Sunday after Easter. It was the rule for those who were baptised at Easter, to wear the white garments in which they were baptised for eight days; and as the Sunday following would be the eighth day, it was the last day of wearing the white, and was called 'The LORD's day in white'—*Dominica in Albis*. In England, the day was called Close of Easter, or Close Sunday, and then by a popular corruption Low Sunday.

That the present Confirmation Service is deemed by all unworthy of the dignity of the Holy Rite it is framed to celebrate, is evident not only from the additions made in 1662, but also from the attempt at enlargement in 1689. Indeed, the last letters of business sent to Convocation before it was silenced for one hundred and fifty years, contained as a matter for consideration, "Rules for the better instructing and preparing young persons for Confirmation and for the more orderly performance of that office."

Bishop Cosin intended that there should be an address before the question was asked. Bishop Wilson, in his *Sacra Privata*, has left notes of addresses to candidates *after* the imposition of hands. Bishop Samuel Wilberforce, the restorer of the Episcopate, as he has been often called, always gave two addresses one before the question and one after the Confirmation. Many of the Bishops in England and the Colonies have for use in their Dioceses the order of Confirmation suitably printed with instructions as to reverence of behavior, appropriate hymns, etc. We have not as yet seen any such orders issued by any of our American Bishops. The General Convention has before it this coming October the recommendations of the Committee on Liturgical Revisions, wherein are included

several for the enrichment of our Confirmation Service. If, as it is to be sincerely desired, these alterations are carried, we shall then have a service more worthy of the solemnity of the occasion.

The present Archbishop of Canterbury when confirming put the question to each candidate singly, addressing each by name, when he was Bishop of Truro. Such a custom is most impressive, and one which it is hoped will spread among our own Bishops. With us it would be easier to adopt than in England, as our Bishops confirm in every parish, and oftentimes more than once a year, and consequently there never are a great number of candidates gathered from all points, as unfortunately often prevails in England.

Every distinctive word in the Order of Confirmation is commented upon in this valuable tract. Since our Order is the same as the English Order, this tract requires no re-editing for American Priests.

While we derive the word Confirmation, as we have already seen, from the Latin translation of the text, Rom. i : 2 and II Cor. i : 21, where our word "establish" is "confirmo," and while ancient writers have used the word "confirm," still the most common title in primitive times was undoubtedly that of "laying on of hands." The earliest use of the name, "confirmation," is to be found in the Second Canon of the First Council of Orange, A.D. 441.

In the note upon the Preface, it is well pointed out that—

The Preface gives reasons why it was thought edifying that Confirmation should be deferred, in the case of those who had been baptised in infancy, until they had learned the principles of the Christian religion. In the case of persons who were baptised in adult age, and so had answered for themselves, Confirmation was not to be deferred longer than could be helped. The rubric, after the office of the public Baptism of adults, runs as follows: 'It is expedient that every person thus baptised should be confirmed by the Bishop so soon after his Baptism as conveniently may be.' This rubric alone would confute the groundless fancy of some that Confirmation is undertaking the baptismal vows which were not previously binding. If it were so, it would not be necessary for those who are baptised after they have come to years of discretion. That the Church of England regards it a necessity in such case shows that she holds that there is a peculiar grace attached to this sacred rite which can ordinarily be obtained in no other way.'

The note on the Answer carefully shows that all grace is received by Christians conditionally on their keeping their baptismal vows. "Our Father" implies this since by Baptism alone are we children. When a child, in repeating its Catechism, answers, "Yes, verily, and by GOD's help so I will," to the question, "Dost thou not think thou art bound to believe and to do as they have promised for thee?" that child takes upon itself its Baptismal vows. The rest of the note contains so much in so condensed a space that we give it *in extenso*:

Again, whenever we meet for public worship, we meet on condition of the baptismal vows and renew the vows in the service. The vow of repentance is acknowledged by saying the Confession; the vow of faith is renewed in the saying the Creed; the vow of obedience is renewed by each response after the Commandments, besides being acknowledged in the Confessions and elsewhere in the Services of the Church. Similarly, self-dedication is made whenever we say *Amen* to the General Thanksgiving, accepting the 'giving up ourselves to Thy service,' and more solemnly in the Holy Communion Service when we say, 'Amen' to the first post-Communion Prayer accepting the words, 'Here we offer and present unto Thee, O LORD, ourselves, our souls and bodies to be a reasonable, holy and lively sacrifice unto Thee.' At the same time it is most edifying and advantageous to have a solemn and stated public renewal of the baptismal vow; edifying to the candidate, and edifying to the congregation, who are thereby reminded of their own responsibilities. The revisers of 1662 were well advised in inserting it here, but the omission of it would in no way vitiate the service, which was as valid for the transmission of grace for sixteen hundred years before the addition, as it has been for two hundred years since. It is no necessary or essential feature to a Confirmation Service; but it is peculiar to the Communion of the English Church, and we may be glad that so edifying an addition has been made to our Service. Melancthon and some other foreign Reformers asserted that Confirmation was little more than a catechising of those that had been baptised in their infancy; and if they had not given references for their views, it would have been impossible to have discovered how the error arose. But Martin Chemnitz, who wrote A.D. 1580, tells us that they depended upon two Canons of early Councils for their statement. The two Canons are the Seventh Canon of Laodicea (a Council whose date is uncertain; some ascribe it to A.D. 320, and some to A.D. 367) and the Eighth Canon of the First Council of Arles, A.D. 314. But both these Canons refer to those who are joining the Church from heresy and error, and these are required to disavow the errors from which they are escaping. The first of these Canons is given from Johnson's translation in 1723. Council of Laodicea, Canon 7: 'They who are converted from being catechumens or communicants among the Novatians, Photinians, Quartodecimans, are not to be received until they anathematise all heresy, espe-

cially that in which they have been engaged. And they who were called communicants with them, having learned the Creeds, and having been anointed with the Chrism, may partake of the Holy Mysteries.' There is no word here of Confirmation being a catechising; nor is there in the Canon of Arles, which is as follows: 'If any one comes to the Church from heresy, they are to ask him his Creed; and if they perceive him to have been baptised in 'the FATHER, SON, and HOLY GHOST,' let hand only be laid upon him that he may receive the HOLY GHOST.' Both these are about the reception of those who have been in error into the Church. From prolonged inquiry and search, the truth of Dean Plumptre's statement may be affirmed. He says, in *Smith's Dictionary of Christian Antiquities*: 'Of what may be called the modern, Protestant idea of Confirmation, as the ratification by the baptised child, when he has attained an age capable of deliberate choice, of the promises made for him by his sponsors, *there is not the slightest trace in Christian antiquity.*' There can be no doubt therefore, that the Church of England, who always claims to follow the mind of the early Church, does not wish to imply that this question and answer are necessary to the sacred rite, but only an edifying though adventitious prelude to the laying on of hands.

The conclusion thus reached as to the intention of the Church of England in respect to Confirmation must likewise be arrived at in regard to the American Church, since our Church has not only taken over the English Order for Confirmation, but has officially and solemnly answered that she has no intention "of departing from the Church of England in any essential point of doctrine, discipline, or worship."

The notes on the Bishop's prayer before the imposition of hands and on the rubric directing the laying on of hands are admirable historical summaries.

This is the special Prayer of Confirmation, which in substance has been used in East and West in the service of Confirmation from time immemorial. The fact that the main petition, based on the acknowledgment of gifts received, is in the present Greek service in a similar prayer in the same position, implies that such a prayer has been offered from the very first. The definition by S. Augustine of what would constitute Apostolic tradition would apply here. He says: 'What the Universal Church holds, which was not established by councils, and has always been retained, is most rightly believed to have been handed down by no less than Apostolic authority.' This test was afterwards more tersely put by S. Vincent of Lerins, 'What everywhere, What always, What is held or used by all.' In the East the substance of the prayer in longer and more verbose form (as is usual with the Greeks) is found in the service for Confirmation not only in the Orthodox Church, but in the various communities which have separated from it and

have retained the Apostolic ministry. It is found in the Euchologion of the Greek Church, in the services of the Coptic, Aethiopic, Chaldean, Nestorian, Malabar communities, besides those of the Church of Alexandria, Antioch and Jerusalem. Similarly in the West it is found in all places where the Apostolic ministry has survived. In the West we can trace the prayer back fifteen hundred years, and we have documentary evidence that it has been used in the English Church for twelve hundred years. In the *Book of the Acts* we read that the Apostle 'prayed for them that they might receive the HOLY GHOST before they laid on their hands.' It is probable from the foregoing evidence, that the prayer we are now speaking of may embody the form which they used.

The Greek prayers are commonly more prolonged than the Latin ; but in the middle of the Confirmation Prayer of the Greek Church, the following expressions occur : ' Almighty GOD who hast now vouchsafed to regenerate thy servant, the newly baptised, by water and the HOLY GHOST, and hast given to him forgiveness of his sins wilful and unwilful ; Grant him, O LORD, Merciful King, the seal of thy HOLY GHOST, the Almighty.' Here is the same petition founded on the same ground as the central petition in our prayer. In the West we find S. Ambrose, fifteen hundred years ago, referring to this prayer in two passages ; in one he quotes the former half, and in another the latter half. In one passage, addressing those who have been confirmed, he says : ' Well, then, you were baptised, and came to the priest, What did he say to you ? God the Father who has regenerated thee by water and the HOLY GHOST, and has given thee forgiveness of thy sins, himself anoint thee to life eternal.' In another passage he writes, ' Therefore remember that thou hast received the spiritual seal. The spirit of wisdom and understanding ; the spirit of counsel and ghostly strength ; the spirit of knowledge and true Godliness, and the spirit of holy fear : and keep what thou hast received. God the Father sealed thee : CHRIST the LORD confirmed thee, and gave the earnest of the Spirit in your heart.'

But not only is the prayer interesting from its remote antiquity and wide use, so that it has been used over very many millions of Christians ; but it is also valuable in its doctrine. This was brought out very sharply by the Puritans and Non-conformists. Confirmation was a great point of attack at both the Hampton Court and Savoy Conferences. At the Savoy Conference this prayer was excepted against, this prayer, glorious from its antiquity, and precious for its universality. The ministers said of the prayer : ' This supposeth that all the children who are brought to be confirmed have the Spirit of CHRIST and forgiveness of all their sins ; whereas, a great number of children at that age, having committed many sins since their Baptism do show no evidence of serious repentance or of any special saving grace ; and therefore this Confirmation (if administered to such) would be a perilous and gross abuse.' The Bishops, in answer to this, gave the interpretation which the Church has always put upon the solemn words, which are too marked to be explained away : ' It supposeth, and that truly, that all children were, at their Baptism, regenerate by water and the HOLY GHOST, and had given unto them forgiveness of all their sins ; and it is charitably presumed that, notwithstanding the frailties and slips of their childhood, they

have not totally lost what was in Baptism conferred upon them ; and therefore adds, Strengthen them, we beseech thee, O LORD, with the HOLY GHOST the Comforter. None that live in open sin ought to be confirmed.' The Presbyterians were naturally bitterly opposed to Confirmation, which was one reason of their antagonism to the Five Articles of Perth, in A.D. 1618 ; the fourth of which was upon Confirmation. In A.D. 1638, the General Assembly decreed : 'Seeing Episcopacy is condemned, imposition of hands by Bishops falleth to the ground.' The Church of England has, thank GOD, retained both Bishops and Confirmation.

The Commissioners of 1689 wished to omit the petition for the seven-fold gifts of the SPIRIT ; and suggested the insertion of passages founded upon texts speaking of the general Christian character. This would have robbed the prayer of its definite petition ; would have watered it to a weak homiletic generalisation ; and would have broken the continuity of its use from the time of S. Ambrose (A.D. 350) at the very least. We have every reason to be thankful that the proposed alterations of the Commissioners never came to anything.

*Then all of them in order kneeling before the Bishop he shall lay his hand upon the head of every one severally, saying :*

*Lay his hand upon every one severally.* It is one of the glories of the English Church that the laying on of hands has been preserved in her Communion. In the Greek and Latin Church more stress has been laid upon the external anointing with chrism, and though they acknowledge the necessity of laying on of hands they have explained it as taking place when the body is touched in the anointing. In the English Church, however, it seems to have been continued as a solemn act. It is quite true that in many service books there is no rubric directing the actual laying on of hands, but the absence of such direction is no proof of the omission of the ceremony. For often rubrics are omitted to save expense of parchment, as may be seen by comparison of manuscripts. But we have testimony which justifies the assertion that the ceremony of laying on of hands has never died out in the English Church. Twelve hundred years ago (A.D. 680) Bishop Cuthbert, in the North of England, went round his Diocese 'laying his hand upon the head of each.' In the next century (A.D. 736) Venerable Bede speaks of the practice of S. Cuthbert in a manner which shows that it prevailed in his day. Three hundred years later (A.D. 1050), a manuscript service book (preserved in the library of Sidney Sussex College, Cambridge, in England,) directs the Bishop to lay hand on each candidate. This brings us to the eleventh century. One hundred and fifty years later (A.D. 1217 and 1220) in the Canons or Constitutions of the Diocesan Synods of Salisbury and Durham, in the South and North of England, we read, 'laying on of hands is performed by the Bishop, and called Confirmation.' A hundred years afterwards Wycliff (cir A.D. 1350) while disbelieving in the grace conferred has been thought to use language which takes for granted that the practice was in vogue amongst the Bishops in his time. Two hundred years later (A.D. 1543) in the authoritative document known popularly as *The King's Book*, the laying on of hands is spoken of 'as it hath been hitherto by succession

of ages continued.' Lastly, in the first reformed *Prayer Book*, under Edward VI in A.D. 1549, the insertion of the rubric for the laying on of hands excited no comment. No reference is made to it from either point of attack, either Roman Catholic or ultra-Puritan. We may, therefore, conclude that the reappearance of the rubric merely recognised an already existing practice.

It will be remembered that in this rubric the word *hand* is in the singular, while in the prayer that follows, it is in the plural, 'we have now laid our *hands*.' A similar variation has been noted in the case of Moses and Joshua. Thus the command of God is, 'lay thine hand' in the singular (*Numbers xxvii: 18*). In the record of the act we read the plural, 'he laid his *hands*' (verse 23; compare also *Deut. xxxiv: 9*, 'Moses laid his *hands* upon him'). This would show that the laying on of both hands is not necessary to the validity of the rite.

Dean Comber, in his *Companion to the Temple*, says that it was anciently the manner for the Bishop to lay both his hands across on the head of the confirmed. He gives no reference to an authority for this statement, and evidence is not forthcoming.

The words of the Confirming Prayer date from 1552, and the succeeding Collect from 1549. In addition to its literary merit this prayer has the doctrinal excellence of speaking with no uncertain sound. It claims no less than Apostolical authority for Confirmation—"We who, after the example of Thy Holy Apostles, have now laid our hands," etc.

The concluding rubric, as to admission to Holy Communion, embodies a Canon of Archbishop Peckham, of Canterbury, A.D. 1281.

The Confirmation Service, short and scanty as it is, thus reminds us of one of those small islets in the Mediterranean, which are solid mines, yielding, under proper treatment, inexhaustible treasures. Under the treatment of our author this outwardly barren service yields the richest of doctrinal and historical treasures.

The next tracts in our list are those dealing with the Scriptural types of Confirmation—*Adam, Noah's Dove, The Tabernacle, and The Temple of GOD*.

In *Adam* we have him who, having been endued with the HOLY GHOST, yet flung away his robe of holiness, and became naked or exposed to sin. As S. Augustine says, "As soon as they transgressed the Commandment, being wholly made naked within of the grace of GOD which

deserted them, they looked on their bodies without as naked." That gift flung away by Adam can only be restored by GOD. While undoubtedly the HOLY GHOST guided the Israelites and devout men of every nation before the Incarnation, yet the presence of the HOLY GHOST promised by CHRIST was no longer to be external to man, as a pillar, a cloud, a guide, or an influence, but to be an in-dwelling and abiding presence to Christians. When the Apostles, at their Confirmation at Pentecost, were filled with the HOLY GHOST, which also filled the whole place where they sat, then did man receive once more the robe, or covering of the soul by the in-dwelling of the HOLY SPIRIT. As Irenæus tersely puts it, "What we lost in Adam is restored in CHRIST."

The deluge and all connected with it have ever with Christians been symbolic of Baptism. The Ark, the type of the Church. Noah and his family the types of the individual Christians. The waters of the deluge, of Baptism. The Dove, of the HOLY SPIRIT. The Olive-leaf, of the graces of the unction of the same Spirit. The return in the evening, the return of the Heavenly Dove in the Christian era. The return to the ark from which it had been sent out, the return of the HOLY GHOST to the Church from which He had been sent out by Adam; as Tertullian expressively comments, the HOLY SPIRIT rests, "*as if recognising his former seat.*"

While the waters of the Red Sea, typified, as S. Paul reminds the Corinthians, the waters of Baptism, so the Shekinah, or luminous cloud in the Tabernacle betokening GOD's in-dwelling presence, typified Confirmation.

As the Glory of the Temple was not the material building nor any of its precious adornments, but the Shekinah, or the in-dwelling Glory of the LORD, so that which marks a man's body out as a Temple of the LORD, is neither his body or his virtues or excellencies, but the in-dwelling presence of the HOLY SPIRIT, conveyed by the outward laying on of hands which overshadow the body as the cloud overshadowed the Temple when it received within it the Glory of the LORD.

Thus then do we see that the functions of the HOLY GHOST, as revealed to us in His dealings with man at his Fall, at the deluge, and in his wanderings in the wilderness, and in his settled worship to his Creator and Preserver, are reproduced in strict analogy in His relations with Christians.

Could not this series of types be enlarged? As we have seen, the Prodigal Son receiving the *first robe* from his father is one type. Is not the oil with which the Samaritan healed the wounds of the fallen man another type of Confirmation?

The tract devoted to *The Laying on of Hands* elaborates in a more popular manner what has already been said on that head in the Annotated Order of Confirmation.

The reprint of Miss Yonge's, *The Seal of the Inward Spiritual Grace of Confirmation*, is timely and useful. It brings out, in a prominent manner, the force of the use of the terms seal, sealed, sealing, which, to ordinary readers, convey no true meaning. It shows that the Apostles intended by that term a distinct gift, the gift of the HOLY GHOST; and that the Churches in those places, where S. Paul and S. John ministered, use to the present day the name "sealing" for that very Ordinance we call "Confirmation."

In these days, when the American Church is endeavoring to uphold more and more the glorious majesty of the LORD, it is of the utmost consequence, it is indeed of vital importance, that the teaching of her priests should be thoroughly Scriptural on Confirmation. It is one of the curious paradoxes of which Protestantism is so full that the very same teachers who declaim against Sacerdotal ideas as being an infringement of the Priesthood of the Laity should be the very same who deprecate and ignore that very Ordinance by which that lay Priesthood is conferred. Let us hope that the days are over, or quickly passing by, when Bishops in the very teeth of their Ordination vows gave individuals dispensations from being confirmed. Over, or passing by, when priests in the endeavor to impress their Bishop by the number of candi-

dates gathered hurriedly within the last week or two as many persons as they could persuade or coax "to come up." Over, or passing by, when priests proclaimed that Confirmation was the way by which persons became members of the Church, or that the renewal of the Baptismal Vows was the only important part of that Sacred Ordinance.

That all persons can be equally instructed in "those things which a Christian ought to know and believe to his soul's health" is of course impossible, so long as the aptitudes for learning are diverse, but we would urge on those clergy who minimise the gift of the HOLY GHOST and exalt the Renewal of the Vows, whether it is not easier to get a child, or dull adult, to realise the simple Gospel truth that they receive a gift, rather than that they renew vows the nature of which require an immense amount of explanation, and which, moreover, can be made the text of disquisitions, each varying from the other in their doctrinal significance.

Is it not another Nemesis which overtakes those who delight in boasting that they preach simple Gospel Truths, that what they do really teach are elaborate human glosses on that Truth? The plain, matter-of-fact statements of CHRIST relating to Repentance, Faith, Baptism, Holy Communion, the keys of the Priesthood, are never taught as they are presented in the Gospel narratives, but in their stead, more or less elaborate, explanations as to what they are not. So with Confirmation, the same school makes it far more difficult for believers to accept the benefits of that Rite, by its persistent explanation of what it is not. Learners of all ages and of all times, require plain statements of positive facts. Every branch of science, of logic, of mathematics, has its formulæ which are after all but the simplest forms in which their professors can clothe the facts they desire to teach. So was it with the Divine Teacher. His statements are all positive. Do. Baptise. Remit. Retain. Say. Receive the HOLY GHOST. And it is only so long as the Church remains the *Ecclesia docens* that she will rear up sons and daughters in the Faith. The Negative School, the *Ecclesia Protestans* with its teachings of Don't do this, Offer not, Baptise if you like, Remit not,

Retain not, Say not our Father,\* Receive not the HOLY GHOST, may produce the critical disputant, but never the humble and meek believer.

We said at the outset, "that the first step in schism is the neglect of Confirmation," and unless her Priests do teach the positive side of Confirmation, how can anything but loss accrue to the Church. Eager and devout souls cannot be blamed if they exclaim "We have not so much as heard whether there be any HOLY GHOST," but how terrible the responsibility on those who (not after the manner of the Apostles) show their indifference, their open doubt as to the Office of the HOLY GHOST.

Extremes meet as ever; and parties change sides. Witness those who re-confirm either in their zeal for the "Laying on of hands" (which the Romans and Easterns have well nigh lost in their anxiety to preserve Chrism), or as is more likely in their determination to maintain that the Renewal of Vows is the essential and not to be foregone ceremony, and who oppose the administration of the Communion until Protestant Episcopal Confirmation has been given.

And those who discourage Confirmation of Protestants who have been "confirmed" by their own pastors, on the ground that Episcopal Confirmation would be a re-confirmation, and who consequently wink at such persons being communicants.

May not some of us, in our zeal for the re-vindication of the honor due to the Holy Eucharist, fix our efforts too much on that to the overlooking of what we deem the minor Sacramental Institutions, and so also be blame-worthy? At no time can we afford to depreciate or minimise the slightest law of grace, no more than we can the simplest law of hygiene. The penalty in both cases may

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\* This may seem not literally true. But apart from the direct inference that if we are told to say a form of prayer other like forms cannot be unacceptable, it is unfortunately too true that many persons refuse to teach their children the LORD's Prayer, that persons do even "thank GOD that they never said it," that persons boldly proclaim it is too old-fashioned for these times, and these persons are all bound by one common tie, their Protestantism and their hatred of the name of Catholic.

seem remote, insignificant, or even uncertain, but in both cases it is sure. The history of the Catholic Church is one continuous record of the punishments she has had to undergo for her neglect of a portion of the truth committed to her safe-keeping. If sect after sect has arisen to vex her, it has been as a judgment on her for her indifference to that one portion of the Faith which that sect has tenaciously fought for, and which alone gives it vitality. Every sect holds a portion of the Truth, however infinitesimal it may be, and that portion supplies such life as that body has. Let us fight for the honor of our LORD, for the right to worship in the beauty of holiness, for the powers of the priesthood. Yes, a thousand times yes, but let us not forget to fight for the plenitude of the Episcopal power through which all authorised means of grace can alone come, either through the laying on of hands to separate those whom the HOLY GHOST has called to His work, or through the laying on of hands whereby the children of Adam are made "an holy priesthood to offer spiritual sacrifices," having hereby "restored to them in CHRIST what they lost in Adam."

To all who are endeavoring to bring home to their people the mission of the HOLY SPIRIT as the in-dwelling Presence in the Individual, and the abiding Presence and Corrector of Errors in the Church, this series of tracts will be found simply invaluable. They are, we are informed, recommended by the examiners for several Bishops in England. We only hope that we may, before long, have the *Second Part of the Continuity from Apostolic Times: The Opinions of the Fathers.* The author would put the Church under a double debt of gratitude if he would undertake a series dealing with Confirmation, as viewed by the principal Protestant religious bodies, especially those who practise in their opinion "Confirmation." We know of no one work, large or small, that covers that ground. Yet, on this side of the water, where we have immigrants from the Danish, Swedish, Norwegian, and Lutheran, and other Churches, we need very much some work showing what the founders of these bodies thought on the question, and what these

bodies officially teach at home. We say at home advisedly, since the offshoots in America do not, in many cases, if in any, adhere strictly to the doctrinal standards of their parents. The principle upon which such a work ought to proceed, so it seems to us, is the same as that adopted by that telling tract of the S. P. C. K., giving the *ipsissima verba* of John Wesley on what he desired the Methodist Society to be. From the recent correspondence in the *Church Times*, it is evident that such a catena from Wesley's writings on Confirmation is deemed desirable. The present tracts under review are admirable for strengthening the faith of the children of the Church, for convincing strangers of the Scriptural, primitive and continuous teaching on that Apostolical Ordinance, but do not meet the case of persons, who in their opinion, have already been "confirmed." It is a delicate and painful matter to convince (say) devout Lutherans that their Confirmation is not valid in the eyes of the Universal Church. Still, it has to be done. If possible, the best way would be to prove that the very Reformers, whose memories they revere, regretted the then impossibility of Episcopal Confirmation—an impossibility, however, which they deemed only temporary, and to be remedied when they had a lawful Episcopate. We have, it is quite true, several incidental allusions to this line of argument in these tracts, especially in the statement quoted above, that Melancthon and others based their low estimate of Confirmation on an imperfect appreciation of the Seventh Canon of Laodicea, and of the Eighth of the First Council of Arles; and in the quotation from Calvin; but the object of a tract is to do the thinking for others on a given subject, and a special tract is needed for each branch or line of argument.

Bishop Kingdon, the author of the series under notice, who evidently fulfils the prophetical inspiration that a "priest's lips should keep knowledge," and who is obedient to the Apostolic injunction "to prove all things and hold fast that which is good," is especially fitted for this work, where wide reading and accurate scholarship are essential.

It would be indeed laying the Church under a double debt of gratitude.

We deem a Diocese especially fortunate in having a Bishop who not only holds to the Truth as revealed in Holy Writ, and interpreted by the Church Universal, but who is able and bold enough to set forth that Truth so convincingly.

SIGNATUS.

## How the Church may Retain her Hold upon Young Men after they Emerge from the Sunday School.

HOW the Church may retain her hold upon young men after they emerge from the Sunday School is, in these days, one of the most perplexing problems of parish life. If Christianity be the Universal Religion, and the Church the Kingdom of Heaven on Earth, our signal failure to reach this class indicates that there must be something abnormal and unnatural in our methods of instruction.

Of course, the fault does not lie exclusively on the side of the spiritual pastors and teachers. The negligence of Christian parents, during the earlier years of boyhood, is the beginning of the evil. When home influences are either directly or indirectly opposed to Church influences; or where a father, who is, by nature, the chief spiritual guardian of his boy, habitually acts and speaks as though religion were not the one thing needful, but the one thing to do without, it is almost hopeless to counteract the effect of this parental example. Persistent personal influence alone will avail here, and therefore the rector should always be the superintendent of his own Sunday School, devoting himself so assiduously to the work that he can not only call every boy and girl by name, but impress upon each the conviction that he is the scholar's personal and sympathising friend. The next step is for the Sunday School teachers to act as the rector's assistants in propagating such influences. There should be frequent conferences—prayerful conferences—between them and him, with a perfect understanding as to the work which they are all trying to do, and no person should be chosen to fill so responsible and confidential a position, who is not qualified for this kind of effort.

*When our rectors devote more time to the Sunday School,  
and regard the spiritual interests of the young as of*

higher importance than committee meetings and other professional duties, and learn to exercise the kind of care in the selection of their Sunday School teachers that the president or faculty of a College display in securing qualified instructors for intellectual education, then one great difficulty in the way of retaining our older scholars will be eliminated.

The analogy of secular education presents also another lesson. In every kind of intellectual culture, from the Kindergarten to the elective studies of the University, the paramount aim, in these days, is *to supply a demand*, and adapt the course of study to the age and characteristics of the scholar. Now, it goes without saying, that secular and religious teaching differ distinctly from one another; the aim of one is the development of the *Mind*, the aim of the other is the development of *Character*. But can it be said that in our Sunday Schools we follow a boy's native bent and exercise as earnest a care in character culture as these other instructors do in intellectual culture? The children of this world are, in their generation, wiser than the children of light. We are unable to retain our hold upon young men, because we give the same kind of instruction to the boy of sixteen that we do to the boy of ten. Hence, our boys and girls outgrow our Sunday Schools. Our whole method of teaching is to them an unreality and an anachronism. It is we, not they, who are to blame for the result. And the only way of righting the wrong is for us to give up our theories and follow their needs. The mind of youth is quite as open to spiritual teaching as that of childhood, but it is to teaching of a different kind. The time has arrived when the boy is beginning to think for himself. He has been grounded already in the principles of the Christian Faith, and he now needs to be shown the application and bearing of those principles upon character and society. He is impatient of vague generalities. He is wearied with lessons upon the Collects or the Geography of the Holy Land or the History of the Bible. He craves something which relates to the practical duties and issues of daily life. And this craving

is instinctive. Life, with its great responsibilities, is soon to be thrust upon these young persons of both sexes. The day is at hand when they are to take their place in the world as sponsors and guardians of those who are younger; as husbands and wives, as business or professional men, and as citizens of the land.

Who is to unfold to the rising generation the life lessons that are so necessary regarding such responsibilities? As matters now stand, the great subject of Christian Ethics, with its bearing upon society, is ignored, and the young begin life without any adequate knowledge of, or preparation for, its issues. Our secular schools touch upon Christian Ethics only in the most indirect way, for it is a subject that is beyond their sphere. Ethics may be taught, as a part of Metaphysics in the advanced course of our Colleges, but *Christian Ethics* is left, by common consent, to the Church with her religious schools. Yet though there is no branch of education which can vie in importance with this, it has been ignored almost as completely by the Church as by the world. It seems incredible that with the vast opportunities she alone possesses for developing such knowledge of Christian morals, and thus bringing out the great ruling ideas of right living, the Church should have been so supine in her efforts and blind to her privileges.

The difficulty, I suppose, has been that this kind of instruction is so personal in its character, and so close in its applications to the individual conscience, that Christian teachers have not known how to impart it. Our Church, however, stands in a very advantageous position compared with other religious bodies, in coping with this difficulty, for the *Prayer Book* follows human life from the cradle to the grave, and she can thus make her own liturgical offices a course of study which illustrates Christian Ethics to the fullest extent. As our children grow older, therefore, we should devote the same careful attention to the other offices of the *Prayer Book*, which is generally given to the study of the Catechism. The Baptismal Service, with its injunctions to parents and sponsors; the Confirmation Office,

with its solemn emphasis of personal Christian responsibility; the Marriage Service, with its lessons to husbands and wives; the Office of the Visitation of the Sick, with its teachings regarding the trials of life, and how to meet them; the Burial Service, with its sober Christian view of death as the gateway to a higher existence, for which life here is but the preparation; and last, but not least, the Offices of the Holy Communion and of Daily Prayer, which reveal how the worship of God can be made the breath and inspiration of daily life;—room enough is there here, in such studies as these, to impart the most valuable suggestions regarding the various relations and duties of life, in a manner that the scholars will never forget, when they come to have homes and families of their own; and, at the same time, to teach these much needed personal lessons in an impersonal way that will not be intrusive. Thus *show* our young men and young women how the Church expects them to live up to the high standard of Church manhood and womanhood, as they enter social life, and they will be quick enough to respond to this warm touch of sympathy. When the Church thus makes the character of the Sunday School teaching interesting to the older scholars, she will have no more reason, I think, to complain that she has lost her hold upon them.

Let us follow this thought one step further. We are apt to forget how large a place the social influences, of which we have been speaking, occupy in the minds of the young. Oftentimes they crowd out all other thoughts. The boys and girls who have heretofore been living a self-centred existence, have suddenly become conscious of the presence of others, and are ushered—mysteriously enough to them—into a great, new world, of which they have been ignorant. In consequence, they become inordinately sensitive to public opinion. The new consciousness is, at once, blissful and painful. They know not how to meet or deal with it. How often we hear them saying, when pastor or parent or teacher warns them to be on their guard against the temptations of social life: "*Ah, he does not understand.*" If is a fact! The pastor, parent, and teacher

do not understand, for the influences which these older persons have *outgrown* come to the young as newness of life. We cannot hope to stifle them. There is one mistake. We must follow their lead. Inordinately sensitive to ridicule, our boys and girls are afraid of being called "narrow-minded" and "puritanical," and you will only antagonise one in that state of mind if you attempt to argue with him. To meet the difficulty, we must act on the principle that like cures like, and quietly counteract *worldly* social influences with *religious* social influences. A rector, and especially a country rector, should put himself in touch with the social life of his parish, by showing the young people of his charge that he is in sympathy with what interests them, and enters heartily into the thought of their enjoyments. I know the old, threadbare objections to this course. But we must leave theories. This is a battle for human souls—a battle with the world for the *hearts* of the young, and a faithful pastor may find many legitimate ways in which even a parish priest can devise innocent amusements, festivals, and gatherings that will brighten these young hearts (and older hearts, too, for the matter of that). When their confidence is gained, and he has them on his side, he can begin to develop a real enthusiastic feeling of Christian Brotherhood among the young, bringing to them the realisation that the Church itself is the noblest society, formed on the noblest basis of any society on the earth; thus the worldly social motive which prompts a young man to say "Yes," will be opposed by a higher social motive, which impels him to say "No;" and the high ambition may be fanned in many a breast to elevate and ennable the society in which each one moves.

In our various Temperance Organisations, our S. Andrew's Brotherhood, our Girls' Friendly Society, and the like, we are putting forth our first tentative efforts and just beginning to learn the true method of work. As these develop in age and influence they cannot fail to impress upon the rising generation the higher social ideas that are connected with the very existence of the Church of CHRIST.

There is one more characteristic of the life of the young, and especially of young men, that remains to be dwelt upon, and, perhaps, it is the most difficult of all to deal with. The youth of seventeen or eighteen has outgrown his boyhood, and now wants to be a man before his time. He will have nothing to do with boys, and the men will have nothing to do with him. You cannot keep those who have reached this age in the Sunday School as conducted at present. Yet, if you take them into the Men's Bible Class, you will drive the latter away. The difficulty lies in this exaggerated sense of independence. The boy is defiantly self-assertive. He does not want to be dictated to, or controlled. He is resolved to be his own master, and regards parents, pastors, teachers, College professors—all, in fact, who watch in authority over him, more like enemies than friends.

Now, do not hurl your anathemas at the poor boy, and call him names, but stop and think. There must be a reason for that feeling. Perhaps he is impelled by some inward instinct which he himself does not comprehend. Indeed, you know beforehand that when a lad reaches a certain age, this feeling of independence is bound to come. What, then, is its origin and use? Why, it is simply the growing *will power*, which will enable the coming man to take his place among men and fight the battles of life. That feeling of antagonism and self-assertion is the sign of character. And if you break it down, you will destroy the boy's manhood. It is not to be broken: it is to be directed. It is to be deflected and cultivated into a sense of responsibility. The only question is, How shall it be controlled, so that it will be not antagonism to good, but antagonism to evil? The reply is, Give the boys some kind of Church work to do that will try their mettle, and which they can manage for themselves with the least possible interference from those who are older. Or better, set them to work in helping other boys of a lower class of life and younger in age. Remember, what appeals to them may not appeal to you. *Their* highest may be very far below *yours*. Never mind. Let them make and suffer for their mistakes. In

a word, treat *them* as your FATHER in Heaven treats you. The real *crux* is to provide some form of Church work which they can do well. And this is no easy task; for their aspirations outstrip their powers of execution. If they undertake any work that is beyond them, they will be sure to wreck it by their intemperate zeal or their want of wisdom, or their inexperience in management, or their lack of staying power.

Young men are not pre-eminent for any of these qualities of wisdom, or experience, or powers of application, and you must not expect an old head on young shoulders; but they do excel in everything that calls for physical strength and exertion. Therefore, a sphere of Church work, which appeals to the spirit of adventure or demands aggressiveness or physical energy, is the work in which their sympathies should be enlisted.

The question may be asked here, What form of work is there for them to engage in, that will embody these ideas? We respond, the methods will take care of themselves, after we have commenced thinking upon the right basis. Practical methods are only the outward evolution of an inward thought. The real difficulty lies in ourselves.

Many of us will have to enlarge our ideas considerably before we take in the real situation. We may not believe ourselves that muscular Christianity is the highest type of religion, but it certainly evokes the enthusiasm of our young men, and serves its purpose until they develop into something higher. *If we wish to retain them in the Church, we must give them some kind of Church work to do which arouses that kind of enthusiasm.* For example, let them form their clubs of various kinds, in which they shall be able to perform, at one and the same time, athletic work and missionary work; and where the condition of membership shall be the pledge to refrain from intemperance, to keep themselves pure, to swear not at all, and never to be ashamed of the name of CHRIST.

By-and-by, when we ourselves learn the true value of physical strength, and regard it not as a quality that is to be

merely tolerated, but as a real element of power; when the thought of athletic effort comes to be popularly associated with Christian life as well as College life, then new forms of Church work will be developed which do not suggest themselves now.

*Solvitur ambulando.* The young men themselves will solve the problem in their own way.

Physical exertion is necessary at their time of life. It is the strongest counteracting influence to that kind of idleness which is productive of vice. And it is, itself, the great antidote to un purity and intemperance.

And would not the Church herself be permanently enriched if, in extending her borders, she could command this kind of effort.

Let us not only recognise, but make use of, this principle in the Church's warfare. Let us work it for all that it is worth. Let us show our young men and make them feel that the Church absolutely requires them—needs them as much as the country needs them in its political campaigns; let them realise that they, at their time of life, are of *consequence* in helping "their day to take its stand." And it will not be long before we see the effect upon their lives.

Already a change has taken place. There are signs that the rising generation are more instinct with religious life than those who have gone before them, and that the strenuous efforts to reach the young, put forth in the past few years, have not been expended in vain. The influences now rife make this a day of golden opportunity to those rectors and teachers who are willing to concentrate themselves upon this creative work with enthusiastic devotion and earnest conviction. If our first aim as Churchmen is to build up Christian character, then that method, whatever it be, which is most successful in bringing out the Christian manhood or womanhood of our young people, must be one which the Church can use and consecrate to GOD.

HENRY Y. SATTERLEE.

## Another Voice for Reunion.

*Whither? A Theological Question for the Times.* By CHARLES AUGUSTUS BRIGGS, D.D., Davenport Professor of Hebrew and the Cognate Languages in the Union Theological Seminary. New York: Charles Scribner's Sons. 1889.

WHEN our House of Bishops, in the General Convention of 1886, set forth their four proposed bases for the Reunion of Christendom, it was the first plan of the sort issued in form, though it was only following the lead already given in the first Lambeth Conference, in 1867. Of all the various bodies in Christendom, the Anglican Communion is the *only* one which, in the desire for Reunion, has testified its willingness to give up *any* thing to recover the lost jewel of visible Unity. It is the only one which has formulated *any* terms which it is willing to accept, short of "unconditional surrender." The Lambeth initiative of 1867 was put into plain practical shape by our Bishops in 1886, and, with very slight modification, reaffirmed by the last Lambeth Conference of about one hundred and fifty Bishops. No other body of Christians has, as yet, done anything of the sort.

But no wise man would expect any sudden or great result from any such initiative. Great religious movements are not brought about in a day. Their results cannot be fully measured in three years. The essence of Religion everywhere is *traditional*, and from the nature of mankind *must* be so. All changes, therefore, must of necessity be slow and gradual, almost imperceptible from day to day, and only to become palpable by comparison of facts at certain greater or lesser intervals of time.

Within the three years that have scarcely elapsed since the action of our Bishops in 1886, many manifestations of its influence have already appeared; greater in number and importance than any one could reasonably have anticipated, and therefore all the more encouraging. Each of these

has been noticed more or less fully in the pages of this REVIEW. We have now to call attention to the work of the Rev. Prof. Briggs, just issued, the title of which is at the head of this article, and which is intensely significant in all its parts.

As a Presbyterian of great learning and high standing, a Professor in the Union Theological Seminary in this city, Dr. Briggs occupies a position which gives unusual weight and importance to all that he says. The whole book shows that it is not a spurt of newly-begotten enthusiasm, but the deliberate result of years of hard study, wide-spread reading, and conscientious conclusions. This gives only the greater weight to it all.

We warn the reader that this article is to be made up mainly of extracts from this striking work of Dr. Briggs. And, not being able within our limits to do impartial justice to the whole, we shall confine our extracts to two main portions of the work: one, the demonstration of the degree in which the Presbyterians of our day have drifted away from the real doctrine of their own professed standards; and the other, much briefer, being the declarations of Dr. Briggs in regard to the proposed Reunion of Christendom, and the directions in which he is willing to co-operate in the movement.

Before going into the subject, perhaps I may be pardoned for recording a personal reminiscence. At the time when the reunion of the Old and the New School Presbyterians was under full preliminary discussion, but when its success was yet doubtful, a highly-accomplished, learned, and charming Presbyterian clergyman, of the highest standing, whom I then met frequently, approached me one day, asking whether I had taken any notice of the proposed reunion. I told him, I had. He then wanted to know my opinion of it. I replied that I did not think he would be pleased with my opinion. He said that he did not mind that: he knew I was a man who did my own thinking, and he really wanted to know how it struck me.

"Very well, then," said I, "take a chair, and let us talk it over. First of all, what proportion of Presbyterians

can give a clear and correct account of what it was that split you in two, some thirty years ago?" He laughed, and replied: "Not one in a hundred." "Then on what ground do you propose to come together now? On an explanation and settlement of the old quarrel?" "Oh no!" said he. "If we tried that, we should soon quarrel worse than ever." "Well, then, do you come together on some new form of statement?" "No," said he, "to try to agree on any *new* statement would be worse than the other!" "Then, on what possible ground do you propose to come together at all?" "Oh," said he, "only on our own old standards—the same that we have had all along." "The very same that you quarrelled about, thirty years ago?" "Yes," said he, laughing; "but we agree on both sides to take them only '*for substance of doctrine*.'" "Only '*for substance of doctrine*!' You hypocrites!" [He knew, by my manner, that I meant nothing *personally* offensive, as I pointed my finger straight at his nose, and looked him square in the eyes.] "You know perfectly well that neither of you believes '*the substance of doctrine*' any longer, and *that* is the only thing that makes you ready to come together at all." "No, no," said he, "you are too hard on us!" "I am not too hard," said I. "Thirty years ago the stick of Presbyterian timber was of such clear, strong, doctrinal grain, that one cause—small, as you well know—was enough to split it in two from end to end. Now, that same stick of timber is so *brash*, that you may drive the wedges in up to the top, and it will not split an inch. It is *doctrinal decay* that makes you ready to reunite, and nothing else."

Of course, he would not admit the correctness of this view, but branched off into a glowing picture of the good effects of reunion. Then they would have so many thousands of ministers, and parishes, and their united strength would make them more powerful for good than they ever had been before. They would be a magnificent Church, and would go on conquering and to conquer! "You are mistaken, I think," said I. "The Sects are the centrifugal forces of Christianity; the dear old Catholic Church is the

centripetal force. So long as the Sects have still vitality enough to make fresh splits, their original impulse is not yet wholly exhausted. But when the fragments thus made begin to recombine, it shows that the original impulse is exhausted, and they are beginning to come back again to the Catholic Church, from which they started. Before you can get Old School and New School to reunite, you must write a great deal, and preach a great deal, and teach a great deal, about the danger, the weakness, the wastefulness, if not the wickedness, of divisions and schisms; and the strength, the duty, the glory, and the beauty of *Unity*. It will be a new lesson for Presbyterians! I hope they will learn it! But when they *have* learned it, do you think they will be content with only the reunion of two fragments of one sect? No, sir! They will go further, and fare better! You cannot bring a single argument to bear for your reunion, which, duly carried out, will not bring *all* Presbyterians back to the Catholic Church. Go on! You are bravely doing our work for us, and I hope you will succeed! But mark my words! If you do succeed, there will be a great outgush of congratulation, oratory, glorification, *and money*: and ten years after, you will—as *Presbyterians*—be weaker than on the day when you came together!" My friend, of course, could not look at it in this light, and our colloquy ended with my invitation to him to wait ten or twenty years, and *see*.

Now this book of Dr. Briggs furnishes admirable evidence on *both* points: first, as to doctrinal decay among the Presbyterians; and secondly, as to the tendency to return to a visible Catholic Unity. For both, God be praised! And now for our extracts from this remarkable book, on each of these two points, in their order. We take the liberty of italicising, now and then, for which, we are sure, the Author will pardon us.

The Preface opens as follows:

This book is a product of more than twenty years of study in the history of Puritan Theology, and especially of the Westminster divines, the authors of the Westminster Standards.

In the years 1866–69 the author was in Berlin, engaged partly in the

study of *exegetical theology* and Oriental languages with Dr. Aemilius Roediger, and partly in the study of the history of doctrine under the guidance of Dr. Isaac Dorner. He undertook a special study of the history of the doctrine of Justification by Faith and its relation to Sanctification. In this study he learned *the failures of the Protestant scholastics from the faith of the Reformation*. When he came to the study of the Westminster Confession he was surprised to find that it had not only retained the pure faith of the Reformation, but had advanced upon it in the unfolding of the doctrines of Sanctification, Faith, and Repentance. This was a surprise, because it had not been noted by any of the British or American divines whose works he had studied, and it was entirely in advance of the faith of the British and American Churches.

Since that time his study of the Westminster Standards, in the light of the Westminster divines and their Puritan associates and precursors, has continued with constantly increasing interest. He has spared no time, labor, or expense in searching the original editions and manuscript sources of all documents relating to this subject; spending many months in the chief libraries of Great Britain and in the lesser Puritan libraries; and diligently searching in old book-stores for every book, tract, and manuscript that could be found and purchased. During the past fourteen years the kind friend, to whom this book is dedicated, has furnished all the funds that were necessary for making these purchases. This entire collection was given by Mr. McAlpin to the library of the Union Theological Seminary, which now contains the best Westminster Library in the world.

These studies of the Westminster divines disclosed the fact that *modern Presbyterianism had departed from the Westminster Standards, all along the line*. It is not strange that this departure has been unconscious, for the Westminster divines *have been entirely neglected* by the dogmaticians of our century. *They have not been read*. One looks in vain for their names in the works of Presbyterian divines. Instead of them the scholastic divines of the seventeenth century, of the continent of Europe, have been used as authorities; and consequently the dogmaticians have taught in their systems the scholastic theology of the continent of Europe, and have interpreted the Westminster Standards to correspond with it.

The author has been troubled for some years with these facts. He has occasionally referred to them incidentally in connection with various theological discussions in which he has been engaged; but he has hesitated to disclose all the facts for fear of exciting theological controversy and of doing more injury than good to the Kingdom of CHRIST. He has waited for an external call to publish them. This call came in May last, through the action of the General Assembly of the Presbyterian Church in the United States of America with regard to *the revision of the Confession of Faith*. Accordingly he turned aside from other literary work to fulfil this duty.

The question of revision of the Westminster Standards has become *the burning question of the Presbyterian world* by simultaneous action of the General Assemblies of the American and Scottish Churches. Before the ministers can act intelligently it is necessary that they should know the facts that are presented to the readers of this volume.

And again, later in the same Preface, he says:

The book is polemical. *It is necessary to overcome that false orthodoxy which has obtruded itself in the place of the Westminster orthodoxy.* I regret, on many accounts, that it has been necessary for me to attack so often the elder and younger Hodge, divines for whom I have great respect and admiration. Their names will always rank among the highest on the roll of American theologians. It has also been necessary to expose the errors of my younger associates in the editorship of the *Presbyterian Review*, and other divines, my friends and colleagues. The reader will see that this polemic has nothing in it of a personal or partisan character; it could not be avoided in the line of discussion that has been undertaken; for it is the theology of the elder and younger Hodge that has in fact *usurped the place of the Westminster theology* in the minds of a large proportion of the ministry of the Presbyterian Churches, and now stands in the way of progress in theology and of true Christian orthodoxy; and there is no other way of advancing in truth except by removing the errors that obstruct our path.

Again, in the first chapter, we find:

Those who are anxiously contending for the Old Theology, and are opposing any modification of its types, do not discern the signs of the times. What they mean by the Old Theology is in the most cases *their own old theology*, the theology they have been *taught in their youth*, which they have *never really mastered*, but which they have adhered to as a matter of tradition and duty. They have no conception how greatly the Church has advanced in the past, and *how greatly they themselves differ from the standards of the Church to which they profess strict adherence.*

And yet again:

The most elaborate and definite of all the Creeds of Protestantism are the Westminster Symbols. The churches that adhere to these are the strictest in their adherence to the traditional orthodoxy. But it is clear to any one who has studied the genesis of the Westminster Standards and the doctrinal history of Great Britain and America, that *the Presbyterian and Congregational Churches have drifted in many important respects from the Westminster orthodoxy.*

This drift has been gradual and imperceptible under the leadership of able divines who did not take the trouble to study the Westminster divines, the authors of the Standards, but who relied on their *a priori* logic for the correct interpretation of the Standards as well as the Scriptures, and accordingly they interpreted both the Scriptures and the Standards to correspond with that system of scholastic Calvinism which had become to them the rule of faith. *It was an evil day for Presbyterianism when the Puritan and Presbyterian Fathers were laid aside*, and the scholastic divines of Switzerland and Holland were introduced into our universities and colleges as the text-books of theology, and the tests of Orthodoxy. *The Westminster Symbols were buried under a mass of foreign dogma.* Francis

Turretine became the rule of faith, and the Westminster Confession was interpreted to correspond with his scholastic elaborations and refinements.

Once more :

The Puritan Reformation, called the Second Reformation, as the last great confessional movement of Protestantism. It was a fresh outburst of Divine life in the churches of Great Britain. But, alas, *Puritans soon became puritanical, and the broad, catholic, progressive theology of the Westminster Standards was straitened and narrowed by the unworthy descendants of such heroic sires.* They no longer studied the Westminster divines, but sought consolation in the muddy pools of Dutch and Swiss scholasticism. Under the guidance of these alien masters *they abandoned the distinctive principles of Puritanism, they fell back from the lofty ethical ideas of the Westminster Symbols, they introduced low views of the Church and the Sacraments, they strained and stiffened the hard doctrines of Calvinism, and finally marred the essential principles of the Reformation.*

We do not claim that all of the work of the later dogmatists in Great Britain and America is bad. In this mass of dogma, some of it *extra-confessional*, some of it *infra-confessional*, and some of it *contra-confessional*, there is a mixture of truth and error. Doubtless there has been real progress in some directions, but *there is an immense mass of crude speculation and of false reasoning.* A thorough critical sifting is necessary. Advancing orthodoxy will reaffirm the authority of the Protestant symbols, *strip off the mass of heterogeneous dogma heaped upon them by dogmatists, deprive this stuff of its spurious claims of orthodoxy*, and deal with it as it deserves in truth and righteousness.

So much for general statements, which are surely strong enough to set people thinking. Let us now come down to details, and see how much they really mean, remembering that Dr. Briggs has made himself fully master of the whole history of Presbyterianism, and speaks "by the book" every time. He tells us that, on its organisation in 1788, the American Synod "*abandoned the jure divino Presbyterianism of the Westminster Standards, and adopted a substantial, prudential Presbyterianism in its stead.*" This was a tremendous change. And again he says, giving a history of their revision of their Standards :

The American Presbyterian Synod in 1788 made a thorough revision of the Standards preparatory to constituting the General Assembly. They adopted the Constitution consisting of the Confession of Faith, the Larger and Shorter Catechisms, the Directory for Worship, and the Form of Government and Discipline. Their revision of the Westminster Standards *was so thorough-going that it was revolutionary.*

(1) They made a new Form of Government and Discipline which they substituted for the Westminster Form of Government. This was revised

again in 1805 in several chapters, and it has been revised several times in more recent years. The Southern Presbyterian Church, a few years ago, adopted a new 'Book of Church Order,' and the Northern Presbyterian Church, in 1884-85, made a new Book of Discipline. These revisions have been so radical as to change the doctrine of the officers of the Church and the structure of all ecclesiastical bodies from the Presbytery to the General Assembly.

(2) The Synod of 1788 made a new *Directory for Worship*, casting the venerable Westminster Directory aside, not merely in its forms and language, but also in some of its most important principles and rules of worship. This Directory was revised again in 1821; and again in 1886, by the insertion of a new chapter, '*Of the Worship of God by Offerings*'.

(3) The Confession of Faith was revised in 1788 in the three chapters : xx. 4; xxiii. 3; xxxi. 1, and a new doctrine of the relation of Church and State was substituted for the Westminster doctrine. In 1887 the Northern Presbyterian Church revised chapter xxiv. 4, in order to get rid of the prohibition of marriage with a deceased wife's sister. The Southern Presbyterian Church made the same revision. Thus the Confession of Faith has been revised in four different chapters by the American Presbyterian Church.

(4) The Larger Catechism was revised in 1788 by striking out from Question 109 '*tolerating a false religion*.' The Shorter Catechism, the least important of the Westminster symbols, is the only one that has escaped revision.

(5) It is also noteworthy that the Synod of 1788 removed the whole body of proof-texts from the Standards and published the Constitution without any proof-texts. We have seen that the Westminster Assembly not only had strong committees at work upon them, but also debated them in open Assembly. The proof-texts for the Confession consumed three months, and those in the Catechisms more than four months. The General Assembly in 1792 appointed a committee to prepare proof-texts for the Standards. This committee made a report of a specimen in 1794. They were directed to compare their work 'with the proofs annexed to the Westminster Confession, Catechisms and Directory; to revise the whole, prepare it for the press, to agree with the printer for its publication, and to superintend the printing and sending of the same.'

This careless way of adopting proof-texts, by giving a committee full power, is very striking when compared with the great pains taken in this regard by the Westminster Assembly. It is true these proof-texts are no part of the Constitution of the American Presbyterian Church; but they are printed by the authority of the General Assembly with the Constitution, and so the public are deceived as to their authority.

It is clear from this history that the American Presbyterian Church has been radical in its revisions of the Westminster Standards. The 177 ministers who constituted the Synod that adopted the Constitution, after such revolutionary proceedings, were not noted for their wisdom or ability. They were pious, excellent, practical men, but there was not one really eminent divine among them. There was not one who could rank as a first-

rate authority in Biblical, historical, dogmatic, or even practical theology. They entirely set aside *more than half of the work of the Westminster divines*. There is no reason to doubt that they would have made a new Confession of Faith and new Catechisms if they had deemed it wise so to do.

Dr. Briggs comments sharply on the idea that the doctrinal work done at Westminster is to be regarded as "more sacred" than their decisions as to worship and government:

It is a strange idea that has sprung up in recent times with the growth of American scholastic dogmatics, that the Confession of Faith and Catechisms are more sacred than the Directory for Worship and the Form of Government. This conceit would have seemed very remarkable to the old Puritans and the Westminster divines, who made a life-and-death struggle for a Church government and a mode of worship that were founded, as they supposed, on the Divine right of the Sacred Scriptures. They sustained all these documents alike by proof-texts from the Word of God. But some of their children, who have *forsaken them in this as well as in other things*, now wish to *exalt their work in the doctrinal department* above the possibility of revision. It is very remarkable that the Westminster divines should be so fallible in Church government and worship and at the same time so infallible in their dogmatic theology. A deeper study of the Divine Word has *corrected their opinions in the former*, as all admit; has it left their views on the latter entirely unchanged? No one would have repudiated such inconsistency more than the Westminster divines themselves.

As to Holy Scripture, Dr. Briggs uses very remarkable language. Touching alleged errors in Holy Scripture, he says:

As I have said elsewhere, it seems to me that it is vain to deny that there are errors and inconsistencies in the best texts of our Bible. There are chronological, geographical, and other circumstantial inconsistencies and errors which we should not hesitate to acknowledge. But such errors of inadvertence in minor details where the author's position and character are well known do not destroy his credibility as a witness in any literature or in any court of justice. It is not to be presumed that Divine inspiration lifted the author above his age any more than was necessary to convey the Divine revelation and the Divine instruction with infallible certainty to mankind. The question of credibility is to be distinguished from infallibility. The form is credible, the substance alone is infallible. [Briggs' *Biblical Study*, p. 240.]

He then pungently continues:

But whatever interpretation we may give to these errors, however much we may reduce them in number, the awkward fact stares us in the face, that these Princeton divines risk the inspiration and authority of the Bible upon

*a single proved error.* Such a position is a serious and hazardous departure from Protestant orthodoxy. It imperils the faith of all Christians who have been taught this doctrine. They *cannot escape the evidence of errors in the Scriptures.* This evidence will be thrust upon them whether they will or not. They must either shut their eyes or give up their doctrine of inspiration. If they have no better doctrine to put in its place *their faith in the Bible will be destroyed.* What an awful doctrine to teach in our days when Biblical criticism has the field! What a peril to precious souls there is in the terse, pointed sentence, 'A proved error in Scripture contradicts not only our doctrine but the Scripture claims, and therefore its inspiration in making those claims!' *No more dangerous doctrine has ever come from the pen of men. It has cost the Church the loss of thousands. It will cost us ten thousand and hundreds of thousands unless the true Westminster doctrine is speedily put in its place.* This false doctrine circulates in a tract bearing the imprint of the Presbyterian Board of Publication, among our ministers and people, *poisoning their souls and misleading them into dangerous error.* This is one of the reasons of the outcry against Biblical criticism. Biblical criticism certainly destroys '*our doctrine,*' but it does not destroy the '*Scripture claims.*' Biblical criticism enters into irrepressible conflict with this modern doctrine, but it rescues the Westminster and Reformation doctrine of the Scripture, and saves the faith of the Church in the Word of GOD.

Again, after a strong quotation from Dr. Archibald Alexander, he thus vigorously comments:

In this passage Dr. Alexander throws himself against the Gallican Confession, as he acknowledges, but he probably did not realise that he was going against the unanimous testimony of the Reformed Confessions, the Westminster Standards, and the entire body of continental Protestants and British Puritans; and he certainly did not apprehend the peril of his departure from *the fundamental principle of the Reformation.*

Dr. Alexander not only departed from the principle of the Reformation, but actually *went over into the camp of the Roman Catholics and followed the guidance of a Jesuit* in his doctrine of the Canon of Scripture.

And Dr. Briggs closes this part of the subject with these strong words:

These are errors that should not be winked at, for they are *contra-confessional*; they undermine the foundation upon which the Confession is constructed. They destroy the Reformation doctrine of the authority of the Scriptures. They change the base of Protestantism.

Let us now pass on to other points. Dr. Briggs says:

We shall divide the Westminster Confession into three parts, using it as a provisional test of Orthodoxy, and a measure to determine the departures in different directions from the Reformed Faith. Each part has eleven chapters. The Traditional Orthodoxy has been chiefly engaged in the elaboration of the first eleven chapters. Here is the field of excessive definition, unbounded speculation and contest. We have already considered

the first chapter and its doctrine of the Holy Scripture, and have seen that dogmatic divines have gone so far in this doctrine as to change the base of the Reformation. We shall now consider the remaining ten chapters.

These chapters treat :

- II. Of God, and of the Holy Trinity.
- III. Of God's Eternal Decree.
- IV. Of Creation.
- V. Of Providence.
- VI. Of the Fall of Man, of Sin, and of the Punishment thereof.
- VII. Of God's Covenant with Man.
- VIII. Of CHRIST the Mediator.
- IX. Of Free Will.
- X. Of Effectual Calling.
- XI. Of Justification.

It is noteworthy that the *Systematic Theology* of Dr. Charles Hodge devotes 1,592 pages of its three volumes to a discussion of the matters contained in the first eleven chapters of the Confession, leaving 668 pages for the remaining twenty-two chapters. Dr. Shedd, in his *Dogmatic Theology*, gives 1,098 pages to the doctrines of these eleven chapters, and only 202 pages to the doctrines of the remaining two-thirds of the Confession. Other works on Dogmatic Theology show similar methods and results. Here is the field of *excessive theological speculation*, where the private opinions of Christian scholars have so elaborated the statements of the Westminster Symbols that they have put them in *improper proportions* and in a *false light*, in the minds of large numbers of the ministry. We shall also find not a few examples in which these divines fail to rise to the *heights of the Westminster Theology*.

As to the love of GOD toward us, and His forgiveness of sin, Dr. Briggs quotes from Dr. A. A. Hodge, and adds :

This Dr. Hodge gives forth as Presbyterian doctrine. This is Dr. Hodge's private opinion, in which he is sustained by some dogmaticians, but it is not Presbyterian doctrine; for Presbyterian doctrine is defined by the Westminster Standards. The Confession states that GOD is 'most free.' How can He be most free if He be the slave of His justice? The Westminster Confession does not give the precedence to the Divine justice among the attributes of GOD. It does not neglect the Divine mercy. . . . Dr. Hodge says that GOD 'cannot forgive sin in any case.' But these Scriptures and others teach that it is of GOD's very nature to forgive sin. The younger Hodge here follows the elder Hodge, who, in his great work on *Systematic Theology*, finds little place for 'the forgiveness of sin.'

The doctrine of the forgiveness of sin is written all over the Scriptures. It is one of the earliest articles of the Apostles' Creed. It is retained in the Westminster Confession. But it has been banished by these modern divines and other dogmaticians from their system.

On the dreadfully tough point of "the Divine Decree,"

Dr. Briggs boldly maintains that the Westminster divines "went too far in their polemics," and claims that "the present movement for revision at this point has many arguments in its favor." But it is more fair to quote more fully on a point of such importance :

The most difficult doctrine in the Westminster Standards is the doctrine of the 'Divine decree.' [Chap. iii.] There can be no doubt that the Westminster divines were Calvinists, that they held in the main to the Canons of Dort, and that they excluded Arminians and semi-Arminians from Orthodoxy. The definitions of the Westminster Standards were made with this end in view. They are sharp, hard, polemical, and exclusive : and, at the same time, apologetic, defensive, and guarding themselves from objections at every point. I do not know where any such careful and admirable definitions can be found. At the same time it is my opinion that in this respect the Westminster divines *went too far in their polemics*. They *sharpened their definitions into swords and spears that are as dangerous in the hands of unskilled Calvinists as they are to the Arminian foes*. It is not surprising that these definitions have ever been regarded as hard and offensive, and that they have kept multitudes from uniting with the Presbyterian Church.

The present movement for revision at this point has many arguments in its favor. Dr. Howard Crosby undoubtedly expresses the views of many Presbyterian ministers and laymen when he says :

'Surely from these Scriptures we can safely say that any scheme of theology that makes God partial, resolving to furnish his grace only to some of those whom he invites, and wilfully excluding others from all participation in it, is an unscriptural scheme, whatever may be its philosophical merits.' [*Responsibility before the Gospel*, p. 4.]

The antithesis to Dr. Crosby we find in Dr. A. A. Hodge's exposition of the Confession :

'That as GOD has sovereignly destinated certain persons, called the elect, through grace to salvation, so He has sovereignly decreed to withhold His grace from the rest ; and that this withholding rests upon the unsearchable counsel of His own will, and is for the glory of His sovereign power.' [*Commentary on the Confession of Faith*, pp. 107, 108.]

Dr. Briggs defends the Westminster definitions against the representation of Dr. Hodge, and yet adds :

But it would have been better for us if the Westminster divines had stopped with sections 1, 5, 6, 8, and that sections 2, 3, 4, 7 had never been framed. I personally do not object to them, because they are all wrapped up in the first section ; they are all qualified by its statements, and are not to be interpreted as if they stood apart. At the same time the history of Presbyterianism shows that they have *ever been perverted by ultra-Calvinists as well as by Arminians*, and that they have been stumbling-blocks in *the way of the ignorant*.

His own view, Dr. Briggs gives us very forcibly and clearly, but it is not a view which has ordinarily prevailed in Calvinistic quarters. We rejoice in the change for the better :

The ground of the Divine election is 'His mere free grace and love,' and it is 'all to the praise of His glorious grace.' An election of love, an election of Divine grace, is not an election at which any man should stumble. For what more comprehensive plan of redemption could be devised than a redemption that is born of the love of GOD and is carried on in all its processes by Divine grace? For who can limit the love of GOD or measure His infinite grace?

Salvation by the Divine grace alone is the fundamental principle of the Reformed Churches. Those dogmaticians who have substituted the 'good pleasure of His will,' meaning thereby 'absolute sovereignty,' have changed the base of the Reformed doctrine, and have gone very far in the direction of committing the *well-nigh unpardonable sin of limiting the grace of God*. It is not a Calvinistic doctrine that *the great mass of mankind will be reprobated, passed by, and lost in hell forever*. Calvinism, rather, by its emphasis of the wonderful richness, fulness, and freeness of the Divine grace, raised our expectations to the point that *comparatively few will be lost*. It is certain that the love of GOD infinitely surpasses the love of all mankind; and that love so displayed itself in the unspeakable gift of His only begotten Son for the redemption of the world, that *the world as a world will be saved*, and those ultimately lost will be *fewer than anyone of us can suppose*.

Dr. Briggs is conscious that this has not been the ordinary view held by Presbyterians, and he thus places the responsibility for the vast difference:

Presbyterianism is not responsible for the abuse of the doctrine of election and reprobation. The burden of that sin rests on the dogmaticians more than upon the Confession. Their limitation of the Divine grace to a few is not sustained by the Confession or by the Scriptures. It is rather an inheritance from the mediaeval scholasticism, and is based upon the apocalypse of Ezra.

As to the Creation of the Universe, Dr. Briggs is kindly disposed towards the achievements of modern science. He says:

Modern science has made a great change in the attitude of the Church to these questions. There is no longer agreement as to the six days of creation, and there are many who deny separate creations out of nothing. The doctrine of development has the field, and not a few Presbyterian ministers have committed themselves to it. There are few who believe that the world was created in six days of twenty-four hours. The vast majority of

our ministers—yes, we may say all scholars—recognise that the creation of the heavens and the earth took long periods of time.

There is great difference of opinion among Biblical scholars whether the six days of the first chapter of Genesis can mean any more than six days of twenty-four hours. But even if these six days are six periods of time, the first day's work begins with the creation of light, and seems to presuppose the primitive chaos which must then have been produced before the six days' work began. Some put the vast periods of astronomy and geology in this introductory time. But the Confession leaves no room for this opinion, inasmuch as it states that the entire work of creation took place in the six days.

The doctrine of development does not recognise creation out of nothing, except so far as the primitive germs are concerned, prior to all forms of life and matter mentioned in the Biblical narrative. It is now conceded by many Biblical scholars that the Old Testament does not teach the doctrine of creation out of nothing, and that the Westminster divines *misinterpreted the first chapter of Genesis* when they found that doctrine there.

Science is not certain in its history of the development of the animal and vegetable kingdoms. It is not easy to reconcile the present scientific theories with the poem of the creation in its order of the creation. It is not clear whether development is unbroken from the beginning, whether there were many stages or crises, or whether there was need of creative energy at several different stages in the development.

*It is impossible at present to hold Presbyterian ministers and professors to the exact statements of this Westminster definition.*

The Southern Presbyterian Church has recently committed folly in excluding one of its ablest divines from his professorship in a theological seminary for teaching the doctrine of the development of Adam's body out of organic matter, instead of the usual theory of its immediate Divine organisation out of inorganic matter, clay or dust.

There is no consensus in the Church at present in the doctrine of creation. The most that we could agree upon would be that GOD created all things, and that ultimately there was creation out of nothing.

On the subject of *sin*, Dr. Briggs tells us that—

The Westminster divines did not sufficiently appreciate the ethical development of mankind. They so emphasised sin as against GOD, and in its infinite guilt as against the Creator, and the original act of Adam's sin in all its dreadful consequences, that they left little room for the doctrine of the development of sin in the individual and the race. It is just here that modern psychology and ethics have enlarged our field of study, and so brought to light many statements of Scripture that the Westminster divines overlooked and neglected.

And he thus concludes his treatment of this branch of his subject:

The mass of sin and the race of sinners are so prominent to the dogmatists, that they have little or no sense for the variations of sin and guilt,

and the wonderful diversity of character and acts of sinners. It is not so easy as it used to be to think that for any act of sin, however small its importance, relatively speaking, the sinner must suffer in hell-fire forever, unless redeemed by the grace of GOD. It is a hard doctrine to teach that all mankind are doomed to everlasting damnation for the original sin in which we share with our first parents, no matter what the theory of that participation may be.

The Scriptures distinguish between sins that are pardonable and those that cannot be forgiven, between those that may be covered over by sacrifice and those that cannot be covered over by sacrifice, but may be forgiven by the grace of God without sacrifice. And our SAVIOUR teaches that there is one only unpardonable sin ; that the sin against the HOLY SPIRIT is the only one that cannot be forgiven, either in this life or the next. The Westminster Standards *leave this field of the doctrine of sin entirely unworked*. Modern German theology has made great progress in this direction, but this progress has not been shared in by British and American dogmatists.

As to human inability, Dr. A. A. Hodge is quoted as saying that "the inability of man to accept CHRIST and fulfil the law of GOD is (1) absolute, (2) moral, (3) natural." Dr. Henry B. Smith is then quoted as saying:

Scriptures always conjoin the two truths of natural ability and moral inability, and they should be conjoined in all preaching. . . . All the inability he is under is a sinful inability. This is an unwillingness, which is not merely an act of the will, or a lack of action, but is also a state of the will, constituting a real and sufficient obstacle to his actually doing right. He has the ability in will as the power of choice, to accept or reject the grace offered to him, to obey or disobey the calls—has the efficiency though not the sufficiency. [*System of Christian Theology*, pp. 335-36.]

Dr. Briggs adds: "These careful distinctions of Dr. Smith, although not made in the Westminster Standards, are not *against* the Standards. But there are not a few Presbyterians who, with Dr. Howard Crosby, are in *direct antithesis to the Standards on this question*:"

The Confession teaches that no man has ability of will to any spiritual good, except the elect to whom it is given by GOD. Dr. Crosby teaches that all men have full ability, and that God has given no more ability to one than to another. The Confession teaches that God effectually calls by His Word and Spirit those whom He has predestinated unto life, and those only : but Dr. Crosby teaches that the Father has given His Word and Spirit to draw all men.

Touching the work of CHRIST our Mediator, Dr. Briggs acknowledges the undue stress laid upon the Atonement, while practically leaving the Incarnation out of sight:

Accordingly the work of redemption has been chiefly confined, in

modern theology, to the work wrought upon the cross ; to the neglect of the doctrines of the Incarnation, the Holy Life, the Descent into Hades, the Resurrection, the Enthronement, the Reign of CHRIST, and the Second Advent ; all of which are essential to the work of redemption.

Another recent writer has called attention to the serious neglect in modern doctrine of the Incarnation and its redemptive significance, and has urged reacting toward the early theology of the Greek Church as a true step in progress. [A. V. G. Allen's *The Continuity of Christian Thought*, Boston, 1884.] It was one of the chief merits of the late Henry B. Smith, that he overcame this defect and made 'Incarnation in order to redemption' one of the most characteristic features of his system of doctrine.

Dr. Briggs quotes the following astounding language from Dr. Howard Crosby, touching the *Kenosis*, on CHRIST's emptying Himself of His glory, during His earthly humiliation :

The Divine nature, as regards its efficiency, was dormant in CHRIST during His humiliation. Its essence was there, for it is impossible for Deity to become extinct, but its efficiency was in some mysterious way paralysed in the person of JESUS. [*True Humanity of CHRIST*, p. 26.]

There is not and ought not to be a vestige of Deity in His (CHRIST'S) conscious life till after the Resurrection. [*l. c.*, p. 44.]

No action of our SAVIOUR'S earthly life from Bethlehem to Calvary, exhibits divinity. [*l. c.*, p. 23.]

A present, active Godhood would have destroyed the babe and made a monstrosity. [*l. c.*, p. 37.]

After quoting from the Westminster Standards, Dr. Briggs adds :

These statements teach that CHRIST emptied Himself of His *glory* in His state of humiliation. Dr. Crosby declares that CHRIST emptied Himself of His *Divinity*. The Standards teach that the *Divine nature was active*, sustaining the human nature of CHRIST and giving worth and efficacy to His sufferings and obedience. Dr. Crosby teaches that the Divine nature was *inactive* and *inefficient* and as to its efficacy *paralysed*.

And he carries out the same train of thought still further, when he says :

In the doctrine of the Atonement too much stress has been laid upon the theories of substitution and satisfaction in connection with the death of CHRIST on the cross, using the symbolism of the slaying of the sacrificial victim, and the peculiar idea of the guilt of trespass-offering of the Old Testament. The significance of the other more important ceremonies in connection with the Old Testament sacrifices and the meaning of the more ancient and more frequent sacrifices, have been overlooked. The symbolism of the Old Testament sacrifices is much richer than the dogmatic divines have yet realised. The whole burnt-offering has as its antitype the ascension of the

Holy JESUS into the heavens to offer His whole body and person a voluntary offering acceptable to God, the pledge and surety of the acceptance of the worship of His people. The peace-offering has as its antitype, the provision that the enthroned MESSIAH has made for the nourishment of His people in communion with Him. The special peace-offerings, such as the Convenant Sacrifice and the Passover, lead on to the LORD's Supper, with its provision of the flesh and blood of the MESSIAH as the source of life and growth to His people. The sin-offering, with its application of blood to the Divine Altars to purge them from the filth of sin, has as its counterpart the ascent of our SAVIOUR to Heaven to become the blood-stained throne of grace. The significance of these offerings is not so much in the death of the victim as in the use of the flesh and blood of the victim after it had been slain. And so modern theology, by limiting itself to the death of the cross, has not apprehended the most important points in the sacrificial system of the Old Testament and in the work of our SAVIOUR Himself. We do not worship a dead CHRIST ; we are not redeemed by a buried Redeemer. The Lamb of GOD who taketh away all sin, is a Lamb that was slain, but has ever since lived and will live forever. To the living and enthroned SAVIOUR we look for salvation.

Accordingly the dogmaticians have neglected CHRIST'S state of exaltation. One of my colleagues tells me that in his youth *he never heard a discourse on the Resurrection of JESUS CHRIST.* How small a proportion of the teaching and preaching is upon the reigning CHRIST and the CHRIST of the Second Advent ! The proportion of the Scriptures has been neglected. The proportion of the Westminster Standards has been abandoned.

As to " effectual calling," Dr. Briggs says : " I do not propose to consider all the variations from this chapter that now exist in the Church ; I shall limit myself to a few." He thus opens the question :

In the times of the Westminster Assembly, little was known of the heathen world. The divines did not stumble over the doctrine of the lost condition of the heathen. A few broad-minded men, such as Zwingli, indulged in a larger hope, and thought that the grace of God might save Socrates and Plato ; but these were exceptions, and this view was looked upon with suspicion. It is only by the vast extension of commerce in modern times, and the opening of the world to the knowledge of the Church, that Christian people have been impressed with the thought that the vast majority of mankind now living are given up to everlasting punishment by the Old Theology ; and accordingly, recoiling from *this pit of horror*, the Church in general and most recent theologians have sought in some way to save some of the heathen.

After examining various modern dodges, he candidly and coolly closes the subject thus :

There is no salvation for those who have not believed in JESUS CHRIST and been justified by faith, according to the Westminster Standards. Those

who fall back upon the freedom and fulness of the grace of GOD for the salvation of some heathen may be correct, but they go against the express doctrines of the Standards and assert what the Confession regards as very 'pernicious and detestable error.'

In discussing the famous question of the "Damnation of Infants" we are favored with an extract from Samuel Rutherford, one of the Scotch Commissioners at Westminster, which one cannot read without a shiver of horror, thanking the GOD of Love for such a world-wide change of popular theology of *every* sort, as renders the sober use of such language *now*, simply *impossible!* Rutherford says:

Suppose wee saw with our eyes, for twenty or thirty yeers together, a great furnace of fire, of the quantity of the whole earth, & saw there *Ca n, Judas, Ahitophel, Saul*, and all the damned as lumps of red fire, and they boylung and louping for pain in a dungeon of everlasting brimstone, and the black and terrible devils with long & sharped-tooth'd whips of Scorpions, lashing out scourges on them ; and if wee saw there our Neighbors, Brethren, Sisters, yea our dear Children, Wives, Fathers, and Mothers, swimming and sinking in that black Lake, and heard the yelling, shouting, crying of our young ones and fathers, blaspheming the spotlesse Justice of GOD ; if wee saw this while wee are living here on Earth, wee should not dare to offend the Majesty of GOD, but should hear, come to CHRIST, and beleieve and bee saved. But the truth is, *If wee believe not Moses and the Prophets, neither should wee beleieve for this.* [ *Tryal and Triumph of Faith*, London, 1645, p. 36.]

After a discussion running through several pages, Dr. Briggs says, very candidly :

It is very strange in recent times to see Protestant divines going against this essential doctrine of the Confession in their efforts to escape the doctrine of the Damnation of Infants. This movement seems to have been begun by Dr. Archibald Alexander. In his youth he was greatly influenced by the Baptists in Virginia ; and when President of Hampden and Sidney College, in 1797-99, he was greatly troubled about Infant Baptism, and for a while discontinued its use. These influences led him to abandon the Calvinistic doctrine of the damnation of non-elect infants.

In a letter to Bishop Meade, he says :

'As infants, according to the creed of all reformed churches, are infected with original sin, they cannot, without regeneration, be qualified for the happiness of Heaven. Children dying in infancy, must therefore be regenerated without the instrumentality of the Word ; and as the Holy Scriptures have not informed us that any of the human family departing in infancy will be lost, we are permitted to hope that all such will be saved.' [ *Life of Dr. A ch. Alexander*. p. 584, New York, 1854.]

Dr. Alexander here teaches a new doctrine, namely, that all will be saved except those of whom the Holy Scriptures have informed us that they will be lost. Nothing is said about the faith of infants. He thinks that all

such will be regenerated, and saved by regeneration. The Standards teach that only the elect will be saved, and that faith in JESUS CHRIST is the only way to salvation ; but Dr. Alexander ignores faith and justification for infants, and makes regeneration the means of salvation for all those of whom Scripture does not tell us that they are lost. I do not see how we can confine this enlarged hope of regeneration to infants or even heathen, on the ground taken by Dr. Alexander.

And he joins Dr. Charles Hodge and Dr. A. A. Hodge, in the same class :

This new doctrine of the universal salvation of infants is still further advanced by Dr. Charles Hodge, who teaches that :

'Faith is the condition of justification. That is, so far as adults are concerned, God does not impute the righteousness of CHRIST to the sinner, until and unless, he (through grace) receives and rests on CHRIST alone for his salvation.' [III, p. 118.]

Thus by the clause 'so far as adults are concerned,' Dr. Hodge exempts infants from the exercise of faith.

This new doctrine reaches its culmination in the teaching of Dr. A. A. Hodge, who takes the position that : 'In the justification, therefore, of that majority of the elect which die in infancy, personal faith does not mediate.' [*Princeton Review*, 1878, p. 315.]

Dr. Briggs himself adds :

We are able to say that the Westminster divines were unanimous on this question of the salvation of elect infants only. We have examined the greater part of the writings of the Westminster divines, and have not been able to find any different opinion from the extracts we have given. *The Presbyterian churches have departed from their standards on this question*, and it is simple honesty to acknowledge it. We are at liberty to amend the Confession, but we have no right to distort it and to pervert its grammatical and historical meaning.

And he says, distinctly :

It is, however, *contrary to the Westminster Confession* to believe in the salvation of all infants, or to believe in the salvation of any of the heathen who are capable of being outwardly called by the ministry of the Word.

He quotes also these strong words from Dr. Prentiss :

The change from the position generally held by Calvinistic divines at the beginning, or in the middle of the seventeenth century, to the ground taken by Dr. Charles Hodge, in 1871, in his *Systematic Theology* is simply immense. It amounts to a sort of *revolution in theological opinion*, a revolution all the more noteworthy from the quiet, decisive way in which it was at last accomplished, the general acquiescence in it, and also the apparent unconsciousness of its logical consequences. [*Presbyterian Review*, iv, p. 556.]

To this Dr. Briggs adds :

If the Church has failed thus far to advance to the inevitable consequences of this doctrine, it cannot refrain much longer from it. It must either recede to the Westminster position, or, having abandoned it for a new doctrine, it must give good reasons for the new doctrine, justify it by evidence from Scripture, and make the reconstruction of the related doctrines that is necessarily involved.

We do not hesitate to express our dissent from the Westminster Confession in this limitation of the Divine electing grace. We are of the opinion that God's electing grace saves all infants, and not a few of the heathen. We base our right to differ from the Westminster divines on their own fundamental principle, that the electing grace of GOD is not tied to the administration of the ordinary means of grace.

And he closes this subject with the following weighty words, in which we call special attention to what is said of "the middle state," a new and strange doctrine among Presbyterians, and the bold statement of it shows the tremendous strides that doctrinal advance has made among those who, two hundred years ago, could agree with Samuel Rutherford without a qualm :

But it is vain to construct the doctrine of the universal redemption of infants on the ruins of the Protestant doctrine of justification by faith only. It is not necessary to destroy the Christian doctrine of the order of redemption through CHRIST. The relief is to be found in a more comprehensive view of redemption, and an extension of the gracious operations of GOD into the middle state, between death and the Resurrection, where the order of salvation, begun for infants and others in regeneration, may be conducted through all the processes of justification by faith, adoption, sanctification by repentance, and glorification in love and holiness, in the communion of GOD and the MESSIAH.

In treating of "the forgiveness of sin," Dr. Briggs says : "In such ways as these, recent Protestant divines undermine and destroy the vital principle of the Reformation, justification by faith only." Turretine, he tells us, "leads the way in the departure from the faith of the Reformation as to forgiveness of sins, and many recent divines follow him into worse error." Dr. C. Hodge is next severely condemned. Then we are told that "the climax of this departure from the faith of the Reformation has been attained by Dr. A. A. Hodge." And he concludes :

These specimens of modern errors might be increased in number, but we have given a sufficient number to show that leading divines have greatly

injured the Westminster system, partly by neglecting important doctrines, but chiefly by excess in speculation; and that there are many errors of this kind that must be removed from the minds of the ministry and the people, ere they can clearly understand the Westminster Confession or the Faith of the Reformation, or can make any true progress in theology.

We have, thus far, dealt only with the first eleven chapters of the Westminster Confession. Dr. Briggs now passes on to the second eleven chapters, which embrace—so he says—"those doctrines which Orthodoxy has failed to recognise and value." These are as follows:

- XII. Of Adoption. 1 section.
- XIII. Of Sanctification. 3 sections.
- XIV. Of Saving Faith. 3 sections.
- XV. Of repentance unto Life. 6 sections.
- XVI. Of Good Works. 7 sections.
- XVII. Of the Perseverance of the Saints. 3 sections.
- XVIII. Of the Assurance of Grace and Salvation. 4 sections.
- XIX. Of the Law of God. 7 sections.
- XX. Of Christian Liberty and Liberty of Conscience. 4 sections.
- XXI. Of Religious Worship and the Sabbath Day. 8 sections.
- XXII. Of Lawful Oaths and Vows. 7 sections.

Total of 53 sections.

This group, says our Author, "gives us the most characteristic features of Puritanism, and exhibits the advance that the Second Reformation made beyond the First Reformation and the Orthodoxy of the Continent of Europe." He continues:

It is evident at a glance that these doctrines have been neglected by modern evangelical divines. But no one can estimate the extent of their departure from the faith of their fathers until he has considered them in some detail.

It is sometimes said that Presbyterians never get beyond a certain chapter of the Epistle to the Romans. It might be said with more propriety that they do not go beyond the eleventh chapter of the Confession of Faith. If the tendency of the Church at present is to advance in an ethical direction, then true progress is not only to study the closing chapters of the Epistle to the Romans, but also the characteristic doctrines of Puritanism contained in the eleven chapters that make up the middle section of the Westminster Confession.

After commenting on the shortcomings of Dr. Charles Hodge and Dr. A. A. Hodge, he says:

The scholastic divines have so exaggerated Divine sovereignty and

salvation in its relations to the Divine justice, that they have *little conception of the vital relation between CHRIST and His people established in redemption*, and of the Divine Fatherhood and Human Sonship involved therein. The whole process of salvation is to them so mechanical, objective, and external, that they do not apprehend the deeper and more comprehensive relations of the redemption of mankind. The Fatherhood of God is one of the most precious doctrines of the Scriptures, and we rejoice that it has its due place and importance in the Westminster Symbols; but *the people have been deprived of its comfort*, until recent times, by the neglect of it in the teaching of so-called orthodox divines.

In treating of Sanctification, we find another most significant reference to "the middle state:"

Sanctification is a work carried on by the Divine grace until its end is accomplished in mankind. It is not immediate at the beginning of the Christian life, it cannot be immediate at any stage of the Christian life. It is not a progressive work for a certain period of time and then suddenly transformed into an act, as many Arminians and semi-Arminians teach. Some dogmatic divines are sound in their advocacy of progressive sanctification over against these errors of Antinomianism and Arminianism; but they commit an error of no less serious consequences when they affirm that *sanctification becomes immediate at death*. The Confession makes no such statement as this. Immediate sanctification at death is an error added on to the orthodox doctrine of sanctification that makes it *inconsistent*, and *virtually destroys it*. It is true that the Confession states that sanctification is 'yet imperfect in this life,' and that 'without true holiness no man shall see the *LORD*'; but it does not say that man is made perfect at the moment of death. The progress in sanctification goes on *after death, in the middle state, until it is perfected there*, and man is prepared by the processes of grace for the final judgment.

As to "Saving Faith," we are told that "the dogmatic divines have so expended their strength upon faith, as the instrument of justification; and have so narrowed and confined its meaning, in order to avoid errors in the doctrine of justification; that they have considered it merely in its first exercise, as the hand grasping the righteousness of GOD." After a quotation from Dr. A. A. Hodge on the subject, he exclaims:

The antithesis to the Confession here springs into the eye. What has Saving Faith to do with these preliminary questions of *Biblical criticism*? They are in the field of *scientific theology*. Saving Faith goes directly to GOD, when the Sacred Writings are presented to it; it finds GOD in them and does not raise or consider questions of criticism.

And he thus concludes, on the important point of *growth* in faith:

This doctrine of growth in Saving Faith, is one of the distinguishing features of Calvinism, and one of the most important achievements of Puritanism. It is based on the teachings of JESUS and His discrimination of the several kinds of faith. It is one of the most practical doctrines for the life and experience of every Christian. And yet *the dogmatic divines ignore it, and the ministers seldom touch upon it.* The effort of the Church seems to be directed chiefly to this, to induce men to simple justifying faith, and to get them to *begin* the Christian life. Most Christians have no conception of the wonderful possibilities of *growth* in faith, of the comfort that there is in store for those who are strong in faith, the joy of the victorious faith, and the holy peace of those who have attained a full assurance through CHRIST.

It is high time for Christian teachers to raise the banner of progressive religion, in which there shall be an advance in faith and sanctification. Salvation is *only begun* with simple faith and justification. If these do not advance, by *growth* in faith and sanctification, they discredit themselves and excite doubt as to their reality and vitality.

As to "Repentance unto Life," Dr. Briggs says:

This is one of the most characteristic doctrines of Puritanism, and one of the most important features of Protestant Christianity, and yet it has been so neglected by Protestant divines, that Dr. Charles Hodge, in his immense work on *Systematic Theology*, has *no room for it at all*. The Confession divides the theme into six sections, each of which is a gem of Christian theology and Christian experience. But all this is beyond the range of Traditional Orthodoxy.

Dr. Dabney has recently recognised this defect. He says: 'The brevity, and in some cases neglect, with which this prominent subject is treated by many systems is surprising and reprehensible. [*Theology*, p. 657.]

After various proofs of the neglect of this doctrine, Dr. Briggs concludes thus:

There can be no real revival, no solid progress in theology, that does not begin with repentance. What is *faith alone* worth at the *beginning* of a Christian life, if it is not followed by *repentance that governs the whole life?* What is the benefit of justification if it does not open the door to sanctification? Why should a man be regenerated if he is not to grow in grace? Why go through the agonies of conviction of sin if he is not to battle against sin until it is entirely put away? Repentance and sanctification govern the whole life of the Christian from the first moment of conversion until the day of ultimate judgment. Progressive Christianity must overcome these faults of orthodoxy, and by a reaffirmation of repentance begin a new reformation that will take up the work which the earlier reformations left incomplete, and carry it on to perfection.

On the fruitful subject of "Good Works," we have statements so remarkably clear and strong that our quotation must be rather full:

The Westminster Confession adheres to the Protestant doctrine of good works, making those careful definitions and distinctions that divide the Reformed Churches from the Church of Rome. It is a very remarkable development in modern Protestantism, that the principle of evangelical freedom should be so generally abandoned with its doctrines of repentance, sanctification, and holy love; and that a Puritanical and scholastic legalism should have arisen in its place, in which the sense of duty and obligation to the law of God dominate the Christian life. The Westminster Confession (chap. xvi) states that :

'Good works are only such as GOD hath commanded in his holy word, and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.'

It needs but a slight familiarity with the history of the Presbyterian Church, the reading of the Digest of the General Assembly, or attendance upon any General Assembly in recent years, to convince any one that the General Assembly has repeatedly violated this section of the Constitution, by prohibiting certain things that are not prohibited by the Word of God, and by commanding what the Sacred Scriptures do not command. The Presbyterian Church in the United States was divided on the question of the sin of slavery. The Southern Presbyterian Church was *certainly correct in the position, that slavery is not forbidden in the Word of God;* and that, therefore, according to the Constitution of the Presbyterian Church, the General Assembly had no right to forbid it. Every Act against slavery in the minutes of the General Assemblies has been a violation of this section of the Westminster Confession.

The Presbyterian Church is not agreed on the question of *total abstinence from intoxicating drinks.* Certainly the Sacred Scriptures do not prescribe total abstinence, and therefore the Presbyterian Church has no right to prescribe it. Every deliverance of General Assemblies in favor of total abstinence has violated this law of the Confession of Faith. Dr. Charles Hodge correctly expounded the Confession when he said :

'Nothing that the Bible pronounces true can be false; nothing that it declares to be false can be true; nothing is obligatory on the conscience but what it enjoins; nothing can be sin but what it condemns. If, therefore, the Scriptures under the Old Dispensation permitted men to hold slaves, and if the New Testament nowhere condemns slave-holding, but prescribes the relative duties of masters and slaves, then to pronounce slave-holding to be in itself sinful is contrary to the Scriptures. In like manner, if the Bible nowhere condemns the use of intoxicating liquors as a beverage, if our LORD himself drank wine, then to say that all use of intoxicating liquor as a beverage is sin, is only one of the many forms of the infidelity of benevolence. It is as much contrary to our allegiance to the Bible to make our own notions of right or wrong the rule of duty as to make our own reason the rule of faith.' [A. A. Hodge, *Life of Charles Hodge*, p. 334. New York : Charles Scribner's Sons.]

It would not be difficult to find other examples of this modern spirit of legalism that has taken possession of Synods, General Assemblies, and eminent Presbyterian divines, and impelled them to violate the *Confession of Faith*. Doubtless these men had 'good intention,' and in some cases at least these actions were 'devised by men out of blind zeal'; but these do not constitute valid grounds for definitions of good works.

Our author does not attempt to discuss the right or wrong of slavery, or total abstinence, or any other of these questions of morals and casuistry. He says:

The point I have to make is that the Westminster Standards make *the Word of God* the sole arbiter of good works. This Protestant position was taken over against the Roman Catholic doctrine, that *the Church* could frame a code of morals, and that there were *counsels of perfection* in addition to *Divine commands*. In my opinion the Westminster statement is too strict here. There are good works other than those that 'God hath commanded in His Holy Word,' and there are sins not 'forbidden in the Sacred Scriptures.' The Westminster divines themselves, in their exposition of the Ten Commands of the Larger Catechism, exceed the specifications of Scripture, and violate *their own rule*. There are general principles of Christian ethics given in the Scriptures that lead to a higher Christian morality in our century than was possible to the Christian mind several centuries ago. Doubtless the coming centuries will have enlightened consciences that will be far beyond our highest conceptions of Christian holiness. All this ethical progress is stimulated and guided by the Scripture. But these higher ethical precepts are not laid down in the *Scripture*, and cannot be required of men on the authority of the *Scriptures*.

There is also an element of truth in the Roman Catholic distinction between Divine commands and *counsels of perfection*, which is based on the teachings of JESUS and of Paul, that does not involve the Roman Catholic heresy of works of supererogation. The school of Staupitz rightly recognised this distinction, and the Lutherans erred in rejecting it. The Church did not err for fifteen centuries in this distinction. All men are not required to make the sacrifices for CHRIST that some are glad to make under the call and grace of GOD. There are grades in Christian perfection. There is no dead level in the holy life. Protestantism should reopen this question and use this ancient distinction in its own scheme of Christian ethics.

The modern Presbyterian Church has departed from the Westminster divines in its standard of morals and good works, and there is lack of definite views among the ministry and the theologians in the whole department of Christian ethics. The whole doctrine of Sanctification is in confusion.

In regard to "Christian Liberty," our Author tells us that the chapter on that subject "is in some respects the noblest part of the Confession of Faith. In it are wrapped

up the experiences of a century of struggle for liberty of conscience." And he thus carries out its principles:

Those who exalt the Confession of Faith above the Scriptures, transgress the doctrine of the Confession itself, which limits its authority to those things in which it is in accord with the Scriptures. Those who exalt their school of theology above the Scriptures and the Confession, sin against both Confession and Scripture; and *this is practically the sin that a large proportion of Presbyterian ministers are unconsciously committing at the present time.* If this principle of Christian liberty were followed, the systems of divinity now in use would sink in value, the ministry would again expound the Confession and give more attention to the study of the Scriptures. If this principle were followed still further, the Confession itself would be found to be *even more inadequate as an expression of the doctrines of the Bible than the Westminster divines themselves could imagine.*

As to the doctrine of the Sabbath, we are told that "the modern Presbyterians have *entirely changed their attitude* in this matter of worship," and that "this change is evident also in the doctrine of the Sabbath:"

The Puritan doctrine of the Confession was hardened into a puritanical doctrine. The Puritan doctrine of the Sabbath rested upon the words of Moses and JESUS that the day was essentially a day of worship; to which abstinence from labor, and rest must yield as subordinate principles. But the puritanical theory of the Sabbath, that still prevails in some quarters, reiterates the Pharisaic doctrine of the Sabbath, and makes abstinence from labor the most important thing, and vexes the ministry and people with numberless questions of casuistry.

Treating of "Oaths and Vows," Dr. Briggs says:

There are two parties in the Church at the present time. The one party makes great use of the vow, as in Total Abstinence, in the White Cross movement, and in the Christian Endeavor Society. Whatever may be said as to their excessive use of the vow, they are certainly not in conflict with the Westminster Confession, or the Sacred Scriptures in their doctrine of the vow. The only question we can raise is whether the vows they propose are proper vows.

There is another party that is so hostile to such vows as these that they oppose all vows, even those that are usually taken at Confirmation and at the Sacrament of the LORD's Supper. This party in the Presbyterian Church is in plain transgression of the doctrine of the vow in the Confession of Faith.

And he thus sums up in regard to the second eleven chapters of the Confession of Faith:

We have gone over the eleven chapters that make up the central section of the Westminster Confession. We have seen a general neglect of these

precious doctrines by the Traditional Orthodoxy. The current Orthodoxy has fallen *sadly short* of the Westminster ideal. As it erred by *excessive definition* in the first eleven chapters, it has erred by a *general failure* in the second eleven chapters, so that the Presbyterian Church at the present time is at an angle with its Confession of Faith; and *subscription to the Westminster system in the historic sense is out of the question*.

We now come to the *third* eleven chapters of the Westminster Confession. And in opening this part of his subject Dr. Briggs thus summarises :

We have seen that in the first eleven chapters of the Westminster Confession modern Traditionalism errs chiefly by *excessive definition*; that in the second group of eleven chapters Orthodoxy errs by *failure and neglect*; we shall now find in the last group of eleven chapters errors in the direction of *Heterodoxy*, meaning by heterodoxy, doctrines that depart from those set forth in these chapters of the *Confession*. We might express the differences in more technical language by saying that in the first eleven chapters, Orthodoxy is *extra-confessional*; in the second eleven chapters, *infra-confessional*; and in the third eleven chapters, *contra-confessional*.

The chapters of this last group are as follows :

- XXIII. Of the Civil Magistrate. 4 sections.
- XXIV. Of Marriage and Divorce. 6 sections.
- XXV. Of the Church. 6 sections.
- XXVI. Of the Communion of Saints. 3 sections.
- XXVII. Of the Sacraments. 5 sections.
- XXVIII. Of Baptism. 7 sections.
- XXIX. Of the LORD's Supper. 8 sections.
- XXX. Of Church Censures. 4 sections.
- XXXI. Of Synods and Councils. 4 sections.
- XXXII. Of the State of Man after Death and of the Resurrection of the Dead. 3 sections.
- XXXIII. Of the Last Judgment. 3 sections.  
Total of 53 sections.

Our limits will not permit us to notice more than a few of these chapters. In regard to the union of Church and State, Dr. Briggs shows that our present position is irreconcilable with Roman principles and Roman practice:

The Roman Catholic Church will make strong and persistent efforts to overcome this Protestant feature of our State Governments. It will continue this struggle, with the end in view of establishing the Roman Catholic Church as the religion of the States. It will aim to secure legislation in favor of the Roman Catholic Church, and against Protestantism. *Religious equality, freedom of worship*, and co-ordination of different denominations destructive of the Unity and authority of the Church, will never be permitted by Rome if she can help it. She cannot recognise the toleration of

such doctrines by the State. We ought not to blame the Roman Catholic Church for her political efforts. She cannot do otherwise without renouncing her fundamental doctrines.

The difficulties that Protestantism has to contend with here, are very great. If there is anything in a *National Religion* and the *Unity of the Church of JESUS CHRIST*, it is high time that American Protestantism should rise to the situation, grasp the problem, and endeavor to solve it. The ideals of *Christian unity* and a *National Religion* are rising into greater prominence in American Christianity.

After mentioning the practical benefits of the separation of Church and State, and that "a free Church in a free State has greater powers of expansion, has greater facilities for keeping itself pure and sound, than any established Church has ever exhibited," Dr. Briggs continues with very deep-reaching suggestions and queries:

At the same time this expansion is at the cost of an immense amount of friction and waste, and these efforts to preserve a sound doctrine and uniformity of government and worship, result in the multiplication of denominations, and the perpetuation of errors in doctrine, government and worship, in organised societies outside the older denominations.

But notwithstanding all the good effects of the separation of Church and State, no thinking man can contemplate the present situation without alarm. It is clear that *that there cannot be an absolute separation of Church and State*. There are a large number of the most important interests that are common to the Church and the State, such as marriage and divorce, education, religious days, public oaths and prayers, and the like. On all of these questions the Roman Catholic Church has a well-defined doctrine, and works upon a uniform theory. Protestantism is sadly divided, and is at a great disadvantage in the discussion. What is the best course to pursue? Is the American doctrine of Church and State to be advanced so as to do away with a National Religion, even in the general and hazy sense in which it can now be maintained that we are a Christian nation? Or is the American idea to give way to the Roman Catholic, and are we in the future to see one State after another establishing the Roman Catholic Church? There is nothing to prevent such action except a sufficient majority of the people to vote down any such amendments to the State Constitutions, if they should be proposed. If neither of these extremes is to be taken, it would seem to be necessary to make a better definition of the relation of Church and State than that given us by the Presbyterian Synod of 1788. Their revision in this clause, as in the other, was altogether too sweeping. It needs limitation and restrictions, if faith and practice are to correspond.

As to Marriage within the prohibited degrees and Divorce, Dr. Briggs takes the sweeping ground of the

total abrogation of the Levitical code. Speaking of the deceased wife's sister question, he says:

(c) The Westminster divines were not consistent with themselves when they made the Levitical laws of Marriage as a rule for Christians. The American Presbyterian Church was troubled for many years by the prohibition of marriage with a deceased wife's sister, that was contained in the Confession of Faith. [Chap. xxiv : 4.]

As to Divorce, we pass over what is said by Dr. Briggs, as we could not do it justice within our present limits. He says, truly enough, however, that "There is a lack of harmony between the Church and State in this matter, which results in great injury to good morals."

Touching the important question of "The Church," Dr. Briggs quotes the Westminster Definition, as follows:

The visible Church, which is also Catholic or Universal under the gospel (not confined to one nation as before under the law), consists of all those throughout the world, that profess the true religion, together with their children; and is the Kingdom of the LORD JESUS CHRIST, the house and family of GOD, out of which there is no ordinary possibility of salvation. [xxv : 2.]

On this, Dr. Briggs comments quite logically:

The visible Church is composed of all professing the true religion, and no others. There is no ordinary possibility of salvation to others. This shuts out the heathen world and their offspring, all who are not professing Christians, with the exception of imbeciles, and such others, as, owing to providential circumstances, are unable to attach themselves to the visible Church. In this statement the Westminster Confession is consistent with its doctrine as to effectual calling of elect infants and other elect persons, and as to the exclusion of the heathen. [See pp. 120 *seg.*]

And then he gives us the following, from "an eminent Presbyterian divine," to show how closely that divine agrees with the Standard which he professes to go by:

You see that organisation cannot be the essence of the Church. I tell you that the infinite majority of the Spiritual Church of JESUS CHRIST come into existence outside of all organisation. Through all the ages, from Japan, from China, from India, from Africa, from the islands of the sea, age after age, multitudes flocking like birds have gone to heaven of this great company of redeemed infants of the Church of GOD; they go without organisation. Now, this is demonstration; that, if the great majority of the Church always has existed outside of organisation, then organisation, while of assistance, is not essential to the Church. You may add church to church; these are but the incidental forms which the Universal Church of GOD assumes on

different occasions under the guidance of the SPIRIT, under the guidance of GOD's providence as a great propaganda for the purpose of accomplishing the great and Divine work of carrying the Gospel to the ends of the earth. [A. A. Hodge's *Popular Lectures*, p. 208].

Our Author thus comments on two other chapters of the Confession :

Their doctrine is what may be called a *jure divino* Presbyterianism. The Westminster divines thought that they had found in the Scriptures the Presbyterian platform of Church government. No one can doubt their conscientiousness in the matter, who has any familiarity with their writings. The *jure divino* theory of Church government was then held by the Episcopalian and Independents as well as the Presbyterians. Their differences were not in the theory of the Divine authority for Church government, but in the interpretation of the passages of Scripture upon which they built their theories. The fundamental theory of the Westminster divines that *all* Church government must derive its authority from the *Scriptures*, has been abandoned by the vast majority of modern Presbyterians. They have not revised the statements of the Confession on this subject, but they are entirely out of harmony with them.

The clear-cut declarations of the Westminster Assembly "are no longer the doctrines of American Presbyterians." Hear Dr. A. A. Hodge:

The permanent results of Biblical interpretation unite with the history of CHRIST's providential and gracious guidance of the churches in proving that he never intended to impose upon the Church as a whole any particular form of organisation. Neither he nor his Apostles ever went beyond the suggestion of general principles and actual inauguration of a few rudimentary forms. . . . . The Church exists antecedently to and independently of any organisation, and its *far larger part*, embracing *all mankind of all centuries dying in infancy*, extends *indefinitely beyond all organisations*. All the more it is certain that no special form can be essential to the *existence*, or even to the *integrity*, of the Church. [Popular Lectures, pp. 304-5.]

When we reach the doctrine of the Sacraments, abundant proof is given of the woful degree to which the good wine of Westminster has leaked through the cracks of modern Presbyterian cisterns. Dr. Briggs tells us that :

A considerable proportion of the ministry of the Presbyterian Church hold low views of the Sacraments, regarding them as signs, but not as seals, looking upon them as symbols, but not as real means for conferring Divine grace.

And on the next page he says :

The doctrine of Baptismal Regeneration and of the Real Presence of

CHRIST at the LORD'S table are as truly in the Westminster Standards as they are in the *Book of Common Prayer* of the Church of England. In the conflict with Episcopalianists, Presbyterians have gradually drifted away from their own standards.

He is thoroughly outspoken on the subject of the ridiculous declaration of the General Assembly of 1835, that "the Roman Catholic Church has essentially apostatised from the Religion of our LORD and SAVIOUR JESUS CHRIST, and therefore cannot be recognised as a Christian Church," and also on the similarly absurd deliverance of the O. S. General Assembly of 1845, denying the validity of even Roman Baptisms. They then declared:

That no rite administered by one who is not himself a duly ordained minister of the true Church of GOD visible, can be regarded as an ordinance of CHRIST, whatever be the name by which it is called, whatever the form employed in administration. The so-called priests of the Romish communion are not ministers of CHRIST, for they are commissioned as agents of the Papal hierarchy, which is not a church of CHRIST, but the Man of Sin, apostate from the truth, the enemy of righteousness and of GOD. She has lain long under the curse of GOD, who has called his people to come out from her, that they be not partakers of her plagues.

Our Author thus bravely and trenchantly censures this crazy action :

This General Assembly had the audacity to throw itself athwart the consensus of the Reformed Churches and proclaim the *heretical doctrine* that Roman Catholic Baptism is invalid. But this General Assembly was composed of a faction in the Presbyterian Church. Its deliverance was an expression of the errors of the men who made it. It was happily not a judicial decision, and had no binding force in the denomination whose minutes it defiled. It was the work of the same set of men who had violated the constitution of the American Presbyterian Church, and by an act of violence had brought about the division. They had drifted from the consensus of the Reformed faith and historic Presbyterianism into the principles of *Anabaptism* and the *Brownist separation*. They were guilty of this violation of the Reformed faith and the Presbyterian practice, owing to their ignorance of Presbyterian history, their intense dogmatism and devotion to *a priori* logic, which used the Westminster Standards and the Sacred Scriptures as a store-house of arguments for foregone conclusions and pre-established prejudices. Charles Hodge nobly breasted the tide and strove to overcome this error, as well as other errors of the men with whom he was compelled by circumstances to co-operate, but his appeals to history and reason were drowned in the cries of *fanaticism and intolerance*.

While on this subject, we may add—as in a parenthesis

—that we have some wise men of the same sort among us, who maintain the *invalidity* of Confirmation in the Roman Church, and think that members of that Church, on uniting with us, should be confirmed over again. They fairly belong in the same class with those Presbyterians who deny the validity of Roman Baptism and Roman Orders! A question like that, which was *not* raised at the time of the Reformation, nor for three hundred years after, it is pure nonsense to raise now! As to those Presbyterians, Dr. Briggs says:

We have presented sufficient evidence to show that the Westminster divines regarded Roman Catholic Baptism as *valid*; and that they regarded it as *heretical and a mark of Anabaptism* to deny its validity and to rebaptise. We claim that the Westminster Presbyterian divines were *unanimous in this opinion*. The Westminster Standards which the Westminster divines framed, cannot be made to teach a doctrine which its authors regarded as *heretical*. How absurd it is for Presbyterians to torture the Standards to prove an error which is repudiated by the *unanimous consent* of the *Reformers and the Presbyterian Fathers!* What respectable name can be produced to offset the authorities which we have quoted at the risk of wearying our readers? It is high time that this fanatical opposition to Roman Catholic Baptism should cease. It is high time that this *heretical* tendency to Anabaptism should be banished from the Presbyterian Church.

The Holy Eucharist, and the Real Presence of the Body and Blood and Deity of CHRIST therein—what shall we say of these? Dr. Briggs says:

It is probable that *the most general departure from the Westminster doctrine of the Sacraments* is in the lack of faith in the *Real Presence of CHRIST* in the Sacrament of the bread and the wine of the *LORD's Supper*.

And he quotes the following from Dr. Van Dyke:

Dr. Schaff says truly that 'the Zwinglian is the simplest, clearest, and most intelligible theory. It removes the supernatural influence of the ordinance, and presents no obstacle to the understanding.' And this is, doubtless, the secret of its prevalence. Rationalism, in the evil sense of the word, is by no means confined to Germany; nor does it win its only triumphs in the fields of Theology and Biblical Criticism. Many who denounce rationalising in these directions, pursue the same method to extremes in their views of the Church and the Sacraments. They demand that the potency and the promise of these holy ordinances shall be brought down to their comprehension, and insist that the theory which takes them out of the category of Divine mysteries is the true one, because it is so easily understood. That these views are

current to a great extent, even in the Presbyterian Church, there is unfortunately little room for doubting. Their prevalences both evidenced and fostered by the ecclesiastical phraseology so generally adopted. The first participation in the LORD'S Supper has become not only contemporaneous, but, in the popular understanding, identical with professing CHRIST's name and joining the Church. And hence, in the apprehension of many, our participation in the LORD'S Supper is chiefly, if not exclusively, a 'badge of our profession,' and its repeated use is but 'the renewal of our Covenant Vows.' [Presbyterian Review, vol. v, p. 8.]

He quotes a strong paragraph, too, from Bishop Davenant—a strongly Calvinistical prelate of two centuries ago :

No Protestant Church can be named which professeth not with the Eucharist the *true Presence* of the *Body and Blood* of CHRIST, although it acknowledgeth the very manner of the Presence to be *supernatural and plainly Divine* . . . . All Protestant Churches are point-blank against all erroneous doctrines of the bare representation of the Body and Blood of CHRIST, parted from the true exhibiting of him. [Exhortation to Brotherly Communion, 1641, p. 129.]

Dr. Briggs thus states the practical evils that have resulted from the present low views of the Holy Eucharist:

It is in keeping with this lack of apprehension of the Real Presence of CHRIST in the Sacrament that there should be loose and careless ways of observance. The Westminster divines were even ready to break with Parliament and risk everything for the principle of keeping unworthy persons from the LORD's table; but in our times not a few ministers gave a general invitation to all who desire to partake, without any attempt to guard the LORD's table from the profane, the ignorant, and the scandalous. If there were any apprehension of the mystery and the sanctity of the Real Presence of CHRIST in the Sacrament, the ministry and people would be more careful in preparing themselves and inviting others. The Master has never given His ministers the authority to make indiscriminate invitations. The Presbyterian Directory for Worship tells the minister whom he is to invite and also those whom he is to warn away.

And he boldly rebukes the anti-scriptural fanaticism of our modern teetotalers, as connected with this Holy Sacrament :

The Master Himself made bread and wine the Sacramental elements. The early Protestants contended fiercely against the Romanists for withholding the wine from the laity, but many modern Protestants do not hesitate to banish the wine of redemption from the communion table on the plea that it excites to intemperance. It would be lawful, for a man who could be

tempted to intemperance at the **LORD's** table, to abstain from the cup. But it is *not lawful to deprive all others from the cup of blessing on his account*. And it is *contrary to the Scriptures and the constitution of the Presbyterian Church*, it is a reflection upon the wisdom and grace of our **LORD**, and it is *altogether disorderly* to substitute any drink whatever for the wine, which our Divine SAVIOUR Himself invites us to drink at His table, as the pledge of His redeeming love.

Dr. Briggs says, "It is refreshing to turn away from the low and mean views of the **LORD's** Supper that prevail among recent Protestants, to the noble words of Dr. A. A. Hodge." They *are* noble words. They are the *full statement* of the Real Presence, as taught by Dr. Pusey, and as held by the highest school of so-called "Ritualists" among us. And from the bottom of our heart we thank GOD that such doctrine is yet taught by such men among our Presbyterian friends. These are Dr. Hodge's words:

It does not do to say that this Presence is only spiritual, because that phrase is ambiguous. If it means that the Presence of **CHRIST** is not something objective to us, but simply a mental apprehension or idea of him *subjectively* present to our consciousness, then *the phrase is false*. **CHRIST** as an *objective fact* is as really present and active in the Sacrament as are the bread and wine or the minister or our fellow communicants by our side. If it means that **CHRIST** is present only as he is represented by the **HOLY GHOST**, it is not wholly true, because **CHRIST** is one Person and the **HOLY GHOST** another, and it is **CHRIST** who is *personally present*. The **HOLY GHOST** doubtless is co-active in that Presence and in all **CHRIST's** mediatorial work, but this leads into depths beyond our possible understanding. It does not do to say that the *Divinity* of **CHRIST** is present while his *humanity* is absent, because it is *the entire indivisible Divine-human Person of CHRIST which is present*. [Popular Lectures, pp. 408-9.]

Perhaps it may be permitted, just here, to diversify our examination with another personal reminiscence. More than thirty years ago, in conversation with a valued Presbyterian friend, she used the strongest language in denouncing the "Puseyites" for teaching the "Roman" doctrine of the "Real Presence" of **CHRIST** in the Holy Communion. I asked her to bring me her Westminster Confession of Faith—which she promptly did. It was a very nice copy, neatly bound, and with gilt edges, and looked as if it had not been much used. I turned over the pages until I found what I was looking for, and—reading what is said of the Presence of **CHRIST** in that Holy Sacra-

ment—I asked her what she thought of that statement. She had not noticed that I was reading out of her own book, and at once replied: "It is flat Puseyism, and every whit as bad as Popery itself!" I then turned the open book towards her face, pointing to the passage, and said: "You have solemnly made profession, before GOD and man, that *you believe that doctrine yourself*; and yet you tell me that it is *as bad as Popery?*" The look of dazed surprise and speechless wonderment upon her countenance, I shall never forget. There was no more discussion on that subject between us, on that day!

In his summary as to *nine* of these last eleven chapters of the Confession, our Author says:

We have seen that the Presbyterian Church has departed from the nine chapters of the Confession, considered in the present chapter, into serious errors. In the whole realm of doctrine and practice, *contra-confessional* views, that strike at essential and necessary articles and destroy the Westminster system, are either entertained by large numbers of our ministry and people, or else are *allowed to remain unchallenged by the orthodox*, and are tolerated as if they were errors of small importance. Such a state of affairs could not have existed in the sixteenth and seventeenth centuries. Differences of far less importance resulted in strife, separation, and the organisation of the existing denominations. In fact, the strife in former generations was *chiefly here*. If the doctrines of the Church and the sacraments are of so little importance, and such differences as those mentioned can be rightly overlooked in the Presbyterian Church, *why should we any longer perpetuate those different denominations* that were established for the *express purpose* of giving liberty and advocacy to these different theories of the Church and the Sacraments?

On reaching the last two chapters of the Confession, on Eschatology, embracing the state of man after death, the resurrection of the dead, and the last judgment, our Author says :

Here is one of the chief battle-fields in the theology of the day. It is interesting, and at the same time distressing, to observe that *all the faults of Traditionalism converge at this point*. Here we find *extra-confessional errors, infra-confessional errors, and contra-confessional errors*; and the *entire Church is in a condition of great perplexity*.

As to the great judgment, Dr. Briggs says:

The chief *extra-confessional error* is the doctrine of a private judgment at death. This doctrine is taught by the majority of the dogmatic divines and the ministry who depend upon them. And yet there is *not a word of it*

in the Westminster Confession or Catechisms, or in *any* Creed of the Church, or in *any* of the writings of the Word of GOD. It originated from the ethnic religions that know of no ultimate judgment and no primitive judgment in Eden. These religions needed the judgment at death to determine the rewards and punishments incurred by men in this life. The doctrine was retained in a semi-Pelagian Church, which had no proper conception of the guilt of original sin, and which made much of the debit and credit account of human actions. It was revived by Protestant dogmatic divines in the interest of determining the fate of men immediately after death, *without regard to the doctrine of the middle state.*

And again, he tells us :

The public judgment is at the completion of the era of grace. It presupposes the accomplishment of the entire order of redemption for all the elect. It is a judgment pronounced by the Redeemer on the basis of His work of redemption, and in view of its completion. It is the culmination of the Messianic kingdom ; the triumph of the Lamb in His saints and over every foe. *The private judgment at death would be premature.* It would be in the midst of the process of redemption for the individual and for the world. It would presuppose all the processes of grace until the day of judgment. It would *assign the rewards and penalties centuries before they were earned.* Indeed, this doctrine of a private judgment at death is *impossible* to any one who believes that there will be *growth in grace or in sin in the middle state.* It is connected with narrow views of the work of the Redeemer and his work of redemption.

And once more, after quoting "a common error" from Dr. A. A. Hodge, he adds :

Such an ultimate justification does not advance beyond the justification of believers at the *moment they believe.* It ignores the *whole process of sanctification;* it takes no account of the infusion of the righteousness of CHRIST and of His transforming grace in sanctification.

And he thus concludes the subject :

The righteousness of CHRIST is imputed in order that it may be *imparted* to the entire body of His redeemed. When the judgment sounds, the mediatorial kingdom of glory will shine forth. Then we may be assured that the Redeemer will rejoice in a completed work. His elect will not merely be *justified* and clothed with imputed righteousness ; they will be *sanctified and adorned with a righteousness of their own*, complete and perfect, reflecting the righteousness and glory of their LORD ; for His bride will be a glorious Church, 'not having spot or wrinkle or any such thing ;' 'holy and without blemish.'

One of the most remarkable features of Dr. Briggs' book, is his distinct and repeated recognition of the importance of "the middle state." He says :

Among *infra-confessional* errors the most serious is the neglect of the doctrine of the middle state. The Confession of Faith and the Catechisms are meagre enough here. The Westminster divines were themselves in the drift of antagonism to the Roman Catholic doctrine of Purgatory. They did not distinguish between the doctrine of the Middle State in the Ancient Catholic Church and the perversion of it in the Roman Catholic doctrine. They threw away Purgatory without substituting anything in its place. They distinguish the middle state between death and the resurrection, but they practically made no other distinction than the absence of the body in the former and its presence in the latter. They even go so far as to use the terms Heaven and Hell indiscriminately for both states.

Again, he says:

The Confession teaches that all the blessedness and misery of the middle state are preparatory to the judgment which first assigns all mankind to their ultimate conditions. Those who recognise no change of condition in the middle state virtually make it a blank and little better than sleep, unconsciousness or death. The Confession teaches that the state is a state of intense activity in the Presence of GOD on the part of the righteous, involving growth in holiness and blessedness. It teaches confinement of the wicked in prisons in torment, involving the experience of suffering and anguish. If these sufferings are not remedial they must be detrimental and involve increase of sin, guilt, and torment.

Dr. Briggs gives great credit to Dr. A. A. Hodge "for his efforts to regain ground in the doctrine of the Middle State. I agree with him," he says, "in his denunciation of those who would mutilate the Apostles' Creed by striking out the clause, *He descended into Hell.*" He assents to the statement of Dr. Hodge that—

This Creed as it stands is a part of the binding Standards of our Church, to which every minister and elder solemnly subscribes, and it is, after the Scriptures, the most ancient, venerable, and generally recognised of all the historic literary monuments of the Christian Church. It seems to me a dreadful violation of the bonds which connect us with the history of Christian faith and life, and of the common ties which still connect the divided segments of 'the Body of CHRIST' for any one branch of that Church to agitate for the mutilation of the venerable Creed which belongs to the whole brotherhood and to all the sacred past as well. [Popular Lectures, p. 431.]

After censuring Dr. Shedd, as "guilty of this error" of calling that article of the Creed "the spurious clause;" and declaring "unhistorical" Dr. Shedd's statement that "it required the development of the doctrine of Purgatory, and of the mediæval eschatology generally, in order to get

it formally into the doctrinal system of both the Eastern and Western Churches," our Author continues:

Those who endeavor to commit this sin against the historic Church do it in the interest of an attempt to get rid of the doctrine of the Middle State, which is based upon the descent of JESUS into the abode of the dead.

After a quotation from Dr. Hodge, he adds:

Dr. Hodge recognises the difference between the middle and the ultimate states, but he does not apprehend the importance of the middle state as a period of intermediate development and preparation for the final state. This is due to his doctrine of *Immediate Sanctification at Death* [see p. 147], which is not designed by the Westminster divines when they say that in the state immediately after death we are made perfect in holiness. They had no design of contradicting their doctrine of progressive sanctification. If Dr. Hodge had retained the doctrine of progressive sanctification and had recognised that it went on during the middle state he would never have recognised the middle state as a condition of death. The middle state is *the great state of sanctification for believers and of degradation for unbelievers*.

The closing words of the Confession are: "Come, LORD JESUS, come quickly. Amen." Dr. Briggs says, after speaking of the Premillennarians among the present Presbyterian ministry:

Large numbers of the Presbyterian ministry of our day *cannot subscribe to this closing section of the Westminster Confession in its historic sense*, and are really as *contra-confessional* at this point as the Premillennarians are at other points.

As to probation after death—though Dr. Briggs does not hold it himself—he says some strong things. "The doctrine of *any* Probation," he says, "is inconsistent with Calvinistic principles."

These [Calvinistic principles] represent that our race had a probation once for all in Adam at the beginning of human history, and were condemned for failure in that probation, so that we are a lost race, not under probation, but under a curse and needing above all things redemption through JESUS CHRIST. The doctrine that this life is a Probation was first introduced into modern theology by Daniel Whitby in 1710, in his attack on the Five Points of Calvinism. It was first made the common property of modern British and American theology by Bishop Butler in his *Analogy*, which has been a universal text-book of Apologetics. In this way it gradually took possession of even Calvinistic writers, and warped the theology of the most conservative divines.

And again, he says:

If this life be a probation, then there is no ground in the Scriptures or in the Westminster Symbols or in sound reason, why this probation should not be extended into the middle state for those who have had no probation here. I have examined all the arguments adduced by Dr. Morris and others in support of their position, that probation stops with death, and find that these will not bear criticism.

Once more, he assures us that—

If this life is a probation upon which our everlasting future depends, then in order to have a fair trial and an equitable judgment, it is necessary that all should have a *true and a complete* probation. The lesser stages of probation must lead up to the higher stages, until every opportunity has been rejected and the only unpardonable sin has been committed. The doctrine that this life is a probation, leads inevitably to the position that *the middle state is a still larger field for probation, for the vast majority of our race who have had no probation here*; in which we must conceive of a preaching of the Gospel, regeneration, faith, justification, and the entire order of salvation begun and carried on. Those who take the *contra-confessional* position that this life is a probation, have no ground of resistance to the doctrine of the *continuance of that probation in the middle state*, until all have had the opportunity either of accepting CHRIST as their SAVIOUR or of committing the unpardonable sin against the HOLY SPIRIT. They cannot hold probation here without following the Andover theory and holding probation there. Christian ethics will inevitably compel every probationist to become an out-and-out probationist for *this world and for the next*.

As he does not hold precisely this doctrine himself, he adds:

Calvinists must give up this *contra-confessional* doctrine altogether and recover their position on the Westminster doctrine of Original Sin and of Redemption. The question we have to determine as Calvinists is whether the Divine grace is limited in its operation to this world of ours, whether the Divine act of regeneration may take place in the middle state or not, whether any part of the order of salvation is carried on there or not, and if any part, what part. We have already seen that the Divine grace is not confined to this world, that sanctification by the Divine grace must continue in the middle state. [See p. 201.] But we see no reason why the Divine grace may not regenerate all the elect before they leave this world. If the Divine grace may be applied to the *millions of infants dying in infancy*, why not also to *millions of adult heathen*?

These questions force themselves upon us in connection with our hopes for the salvation of infants and heathen, and they must be answered before there can be any comfort or stability in modern theology.

And with these pregnant words he closes this part of his subject:

It is evident that in the whole field of Eschatology there is great perplexity in the minds of the theologians and the ministry, as well as of the people. *The middle state must be opened up in the discussions that are in progress.* There must be the fullest liberty in this debate. Those who depart from the Confession in the direction of narrowness, limiting the grace of God, cannot in the name of Orthodoxy condemn those who are more generous in their views of *the operation of the Divine grace in the middle state.* Those who claim to be conservatives in their departures from the Confession have no right to censure those who recognise themselves as progressives. In some respects *the conservatives are the greater sinners.* All should heed the great Apostle to the Gentiles in his words : '*Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things.*'

And now, in bringing to an end his long, thorough, and minute examination of the whole Westminster Confession, after bravely bombarding it all along the line from beginning to end—let us give our Author's own summary:

We have tested the current Orthodoxy by the Westminster Standards and have found that it is not in accord with the Westminster Confession, even as a system, for there are many differences from articles and sections that are essential to the system. What does it matter if there be adherence to the hard doctrines of Calvinism if there is discord with the chief characteristics of the Puritan Confession? Francis Turretine is not the Standard of Orthodoxy of Presbyterians ; but the Westminster Symbols are the secondary standards and the Word of God the primary standard. The Presbyterian Church, as a Church, tolerates *contra-confessional* doctrines of the Church and the Sacraments and the Last Things in large numbers of its teachers and pastors. The characteristic doctrines of Puritanism, as contained in the middle section of the Confession, such as repentance, saving faith, assurance of grace, sanctification, and good works, *have been neglected* by our most eminent theologians and ministers. In the first eleven chapters there have been great contest, excessive definitions, and assertions of the claims of Orthodoxy, but even here the breadth and depth of the Standards have *not been apprehended.* In the doctrine of the Scriptures and of Justification by Faith, the two great principles of Protestantism, not a few recognised leaders of the Presbyterian Church have departed from the Westminster doctrine so far as to *undermine and hazard* these most precious achievements of the Reformation.

The Westminster system has been *virtually displaced* by the teachings of the dogmatic divines. It is *no longer practically the standard* of the faith of the Presbyterian Church. The Catechisms are *not taught in our churches*, the Confession is *not expounded in our theological seminaries.* The Presbyterian Church is *not Orthodox*, judged by its own Standards. It has neither the Old Orthodoxy nor the New Orthodoxy. It is in perplexity. It is *drifting* toward an unknown and a mysterious future.

We must necessarily skip a great number of things, for this suggestive book furnishes abundance of material for dozens of review articles, and even then the mine would not be exhausted. We make no comment on the phrases in which Dr. Briggs implies that we are as dissatisfied with our XXXIX Articles as the Presbyterians are with their Confession of Faith; though, in reality, the two cases are vastly different. We would only call special attention to the fact, that whether in the first or the third Lambeth Conference, or in the action of our own House of Bishops, there has not been *one lisp* of any intention or desire to make those XXXIX Articles of *any account whatever* in the question of the Reunion of Christendom. As to the Church of Rome, Dr. Briggs is very strong and clear:

Protestant divines have always recognised that the Church of Rome was a *true Church*, one of the many branches of Christendom. They have ever recognised the validity of *her Baptism and her Ordination*. They unite with her in veneration of the noble army of martyrs—pious monks, bishops, archbishops, and popes—that have adorned the history of the Western Church. These are our heritage as well as theirs. . . . The Papacy as a hierarchical despotism claiming infallibility and usurping the throne of JESUS CHRIST is the Antichrist of the Reformers. Whether it be the Antichrist of the Scriptures or not, it is the closest historical approximation to the Antichrist of prophecy that has yet appeared in the world. The papacy is antichristian, the great curse of the Christian Church. The papal system was one of the reasons for the separation of Greek and Roman Christianity into two antagonistic ecclesiastical organisations. It was the great barrier to the reformation of the Latin Church, and, when the Protestant Reformation came, the authority of the Pope was given to the side of error and sin, and the Reformers were persecuted unto death. As the Supremacy of the Pope severed Greek from Roman Christianity, so it made a rupture between the Christianity of the North of Europe and the Christianity of the South of Europe. In more recent times the same baneful influence forced the separation of the Jansenists and the Old Catholics. Thus this theory historically has proved to be the *mother of discord in Christendom*. It is the *chief barrier to Christian union*.

'Neither indeed is there any hope, that ever we shall see a generall peace, for matters of religion, settled in the Christian world, as long as this supercilious Master shall bee suffered to keepe this rule in God's house: however much soever hee bee magnified by his owne disciples, and made the onely foundation upon which the unite of the Catholick Church dependeth.' [Ussher's *Brief Declaration*, p. 14.]

Until this barrier has been broken down the union of Christendom is impossible. The destruction of popery is indispensable to the unity of the Church.

On the crucial point of validity of Holy Orders, our Author is delightfully vague, knowing the tenderness of the foundation on which he stands. After saying that —

All Christian Churches have *pastors*, and they cannot do their work without them. *Here is the basis for union.* It is agreed that he should be a man called of GOD to his work, and endowed with the gifts and graces that are needed for the exercise of his ministry. It is *also agreed* that he should be *ordained* either by the *imposition of hands or some suitable ceremony.* This presbyter-bishop of the New Testament is found in all ages of the Church and in all lands. Herein is the true historical succession of the ministry, in the *unbroken chain* of these ordained presbyters. Herein is the world-wide government which is carried on through them. This is the one form of Church government that bears the marks of catholicity, that is *semp*er *ubique et ab omnibus.*

Then comes the vagueness:

*It matters little comparatively how the royal government of JESUS CHRIST and His power of the keys is communicated to them, whether directly from the Divine Master or meditately through the ordination of a presbytery or of a bishop, an archbishop or a pope, so long as the LORD JESUS CHRIST, the one king and head of the Church, actually carries on His government through them.* We apprehend that the long-suffering SAVIOUR will not deprive His people of the benefits of His reign, even if their leaders should make *some mistake* in the *form of government.* This point of agreement in Church government should be insisted upon by the Churches, whatever they may think of the importance of the other officers in the Church. *If all the churches of Christendom would recognise the validity of the ordination of the ministry of the other Churches, one of the chief barriers to the concord of Christendom would be removed.* They might deem this ordination as irregular and even disorderly, as not conformed to their own doctrine of Church government; they might contend vigorously for the superior excellence of their own Orders; *if they would concede this one point to their fellow-Christians and fellow-ministers, the validity of whose ministry is attested by the HOLY GHOST and its fruitfulness in good works.*

Dr. Briggs has a "warm sympathy" with those among us who wish to get rid of the terms "Protestant Episcopal:"

We confess to a warm sympathy with those members of the Protestant Episcopal Church who desire to remove the terms Protestant Episcopal from the name of their Church, on the ground that these terms are schismatical. All such terms are from the very nature of the case schismatical. They represent that the churches that bear them are parties or branches of the Church, and not the true and pure Church of CHRIST.

But the names really correspond with the facts; they express the truth. The evil of schism is in the Churches. It will not cure the evil to abolish

the names. When the evil of schism has been cured, then the schism and the names will disappear likewise. In the meanwhile it is far better that the names should remain and express the true state of the case to all earnest souls. They may perhaps *sting the conscience and goad the will to earnest action in behalf of peace and unity.*

As to Protestant diversities, Dr. Briggs says, very truly :

The theological systems of the three great branches of Protestantism have been elaborated by *a priori* logic and by deduction from premises that are not sufficiently accurate and comprehensive. They have all of them departed a long distance from the Scriptures and the Creeds of the Reformation. It has been found necessary in recent times to distinguish between the theology of the Bible and the theology of the schools, between the doctrines of the Confessions of Faith and the doctrines of the theologians. There are now three distinct theological disciplines that have to do with Christian doctrine—Biblical Theology, Symbolics, and Dogmatics. These do not by any means correspond. Protestantism has fallen into a great error in its doctrinal development. It has substituted Protestant scholasticism for mediæval scholasticism, and Protestant Tradition for Roman Catholic Tradition. [See pp. 12, 21.] It is necessary to overcome this error of the Protestant divines.

The true principle is laid down by him very strongly and clearly :

We have to learn the great principle of Unity in Variety. That variety we find in the Sacred Scriptures in the four great types of doctrine represented by James, Peter, Paul, and John. We find them in the Old Testament in the Levitical writers, on the one hand, and the prophets on the other, to which we must add as separate types the authors of the Wisdom Literature and of the Psalter. We find these types in all the great religions of the world ; they recur in Christian history ; they are rooted in the different temperaments of mankind ; they manifest themselves in those great types that dominate all thinking and acting, that we call Mysticism, Rationalism, and Scholasticism. [Briggs' *Biblical Study*, pp. 367 seq.] Accordingly the Church of CHRIST, like the Scriptures, should comprehend them all and not exclude any of them. There can be no true unity that does not spring from this diversity. The one Church of CHRIST is vastly more comprehensive than any one denomination. If the visible Church is to be one, the pathway to unity is in the recognition of the necessity and the great advantage of comprehending the types in one broad, catholic Church of CHRIST.

On the subject of uniformity in worship, Dr. Briggs rightly maintains that "there can be no such thing." He adds:

There is greater diversity of worship in the Christian Church now than at any previous period of its history. There is every reason to suppose that

this will increase rather than diminish. There is no hope whatever of uniformity of worship.

"And yet," he assures us, "there is essential unity even in the midst of all this diversity:"

The five great parts of worship are found in all churches—namely, Common Prayer, Sacred Song, Reading of the Sacred Scriptures, the Sermon, and the Apostolic Benediction. The differences, in the selections of the themes of sermons, and in the passages of Scripture to be read, do not destroy the essential unity in these two parts of public worship. Some Presbyterian Churches have insisted upon uniformity in sacred song no less than the Church of England has insisted upon uniformity in common prayer. We have to thank the Episcopal Churches for our freedom in praise no less than the Presbyterian Churches for our freedom in prayer.

"In Sacred Song," we are told, "uniformity has entirely disappeared:"

Private selections of hymns have taken the place of the official hymn book of the Churches, and these are used often without regard to denomination. A considerable number of Christian hymns are used in all Protestant Churches that do not limit themselves to the Psalms and Paraphrases. It would be easy to select a hymn book of considerable size, even from their own books, that would satisfy all of these churches. The *freedom here* has wrought *greater unity* than we find in those parts of worship where there is *less liberty*.

There is profound wisdom in that last sentence! We commend it to the legislators on our own Hymnal! As to the much-disputed point of common prayer, Dr. Briggs says:

There is greater difficulty in the common prayer. *The excellence of the Book of Common Prayer of the Church of England is generally recognised.* But considerable alterations will need to be made in order to make it acceptable to evangelical Christians in general; and there must be the recognition of the liberty of free prayer in a part of the service. I would prefer the use of a prayer book for *all the parts of common prayer at the Sabbath services*, with the exception of a brief free prayer at the close of the services, expressing the special needs of the congregation and the day. But the mass of evangelical Christians would not at present go so far as this. It should also be said that there are other admirable prayer books besides that of the Church of England. The prayer books of the Lutheran and Reformed Churches have also their advantages; and there is no good reason why we should be confined to forms of prayer of the sixteenth and seventeenth centuries, or those of earlier date. The eighteenth and nineteenth centuries ought to be able to enrich a prayer book that would adequately express the worship of our day.

On this point, our Author thus warmly commends the position of our House of Bishops:

We hail, with gratitude to GOD, the noble declaration of the House of Bishops of the Protestant Episcopal Church—that in all things of human ordering or human choice relating to modes of worship and discipline or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own.'

"The most serious difficulty in the department of worship," says Dr. Briggs, "is in the observance of the Sacrament of the LORD'S Supper:"

Here diversity of doctrine determines to some extent the ceremonies that are used. The objections that the Puritans made against the ceremony of kneeling *have been removed by time*. No one would impute to the members of the Methodist Episcopal Church any adoration of the bread and the wine, such as was made by Crypto-Roman Catholics in the Church of England in the sixteenth century. The Presbyterian method of sitting at tables has been generally abandoned on account of its great inconvenience. The present fashion of *sitting in pews* during the celebration is a *modern practice* that has *little to recommend it*. It might be well to return to the more reverent postures of kneeling or standing in the solemn partaking of the LORD's Supper. In the Protestant Episcopal Church, the ceremonies allow people of widely different views to partake of the same bread and wine in the same service. In the Evangelical Churches of Germany, Lutheran and Reformed partake of the same bread and the same cup. In the Presbyterian and Congregational Churches Calvinists and Zwinglians sit down together at the Communion feast. I would rather partake of the LORD'S Supper with one who believed in the Real Presence of CHRIST, even though he were a Lutheran, than commune with one who denied the Real Presence, even though he were a Presbyterian. I see no sufficient reason why all of these may not hold their variant opinions and yet join in the Supper of the LORD.

What is said about "Traditionalism," and "Alliances," and "Federal Unions," we must pass over, tempting as these subjects may be.

And now we gladly quote, in full, the noble utterance of Dr. Briggs concerning the basis for the Reunion of Christendom, set forth by our House of Bishops, and endorsed by the last Lambeth Conference. We thank GOD for every such utterance. It is all that we could ask or expect. It proves the motion of the gentle but deep current in Christendom, that is steadily carrying us on towards Reunion. It makes the reader to "take courage" for all that is yet lacking for the entire fulfilment of the glorious aspiration!

In the meanwhile the American Episcopal Church has issued a proposal for the reunion of Christendom on the basis of four terms; and this proposal has received the endorsement of the Lambeth Conference representing the Church of England and her daughters. These proposals, as revised by the Lambeth Conference, are :

'That, in the opinion of this Conference, the following Articles supply a basis on which approach may be by GOD's blessing made toward Home Reunion : (a) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith. (b) The Apostles' Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith. (c) The two Sacraments ordained by CHRIST Himself—Baptism and the Supper of the LORD—ministered with unfailing use of CHRIST'S words of Institution, and of the elements ordained by Him. (d) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of GOD into the unity of His Church.

'That this Conference earnestly requests the constituted authorities of the various branches of our communion, acting, so far as may be, in concert with one another, to make it known that they hold themselves in readiness to enter into brotherly conference (such as that which has already been proposed by the Church in the United States of America) with representatives of other Christian communions in the English-speaking races, in order to consider what steps can be taken either toward corporate Reunion or toward such relations as may prepare the way for fuller organic unity hereafter.

'That this Conference recommends as of great importance, in tending to bring about Reunion, the dissemination of information respecting the standards of doctrine and the formularies in use in the Anglican Church; and recommends that information be disseminated, on the other hand, respecting the authoritative standards of doctrine, worship, and government adopted by the other bodies of Christians into which the English-speaking races are divided.'

In these Resolutions, the Lambeth Conference adopted the movement begun some months since by the House of Bishops of the American Episcopal Church, and has thereby made it a world-wide movement. If I understand these terms aright, they are not to be interpreted in the special sense of any particular party in the Anglican communion, but are to be taken in that sense that is common to all of these parties in the Church of England and in the American Episcopal Church. Presbyterians are entitled to look at them from the point of view of the Low-Church and the Broad-Church parties, and it is not fair to interpret them as if they involved the special position of the High-Churchmen.

Committees of conference have been appointed by the several denominations in America on the basis of these proposals, and there are good reasons for the hope that something may be accomplished.

I adhere to what I said when these terms were first proposed :

The four terms that are set forth therein as 'essential to the restoration of unity among the divided branches of Christendom,' are in my judgment entirely satisfactory, provided nothing more is meant by their authors than

their language expressly conveys. There is room for some difference of interpretation, but these terms ought to be received in the same generous manner in which they are offered, in the hope that the differences will be removed by conference and discussion.

No Presbyterian can consistently object to (a) 'the Holy Scriptures of the Old and New Testament as the revealed Word of GOD,' or (c) 'the two Sacraments, Baptism and the Supper of the LORD, administered with unfailing use of CHRIST's words of institution, and of the elements ordained by Him.'

It might be objected that (b) 'the Nicene Creed, as the sufficient statement of the Christian faith,' is too narrow a plank for a summary of Christian doctrine, and that it ignores the subsequent history of doctrine in Christendom. But Presbyterians can hardly exact from other religious bodies the maximum of the Westminster Standards. If Episcopalianists are willing to waive their own doctrinal standards in order to union upon the fundamental creed of Christendom, I do not see with what propriety other denominations can refuse to meet them on this common platform. It is not proposed that the denominations should abandon their own symbols of faith, but that they should find a common ground for unity.

The fourth term (d), 'the Historic Episcopate locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of the Church,' gives more room for difference of opinion. But it is certain if the English Bishops had offered these terms to the Westminster divines, there would have been no separation. The English Presbyterians offered to unite on the basis of 'the reduction of Episcopacy under the form of Synodical government,' proposed by Archbishop Ussher, but the English Bishops declined. [Briggs' *American Presbyterianism*, p. 80.] Presbyterians are bound by their own history to meet the Episcopalianists on this platform. If the House of Bishops mean to advance thus far, they have taken a great step toward the reunion of Christendom. The delicate and difficult questions involved in the adaptation of the Historic Episcopate might be removed by friendly conference in the spirit of JESUS CHRIST.

The House of Bishops say nothing of the Book of Common Prayer or the Canons of the Church. We understand that the following clause refers to them: 'That in all things of human ordering or human choice relating to modes of worship and discipline or to traditional customs, this Church is ready, in the spirit of love and humility, to forego all preferences of her own.' If this reference be correct, this proposal is all that could be reasonably required. [*Presbyterian Review*, viii, p. 132.]

We have quoted the strong language in which Dr. Briggs has stated the errors of Rome, and her fatal work in producing disunion in Christendom. But this is not all he has to say. A more generous and broad-minded, warm-hearted utterance has never before come from a Presbyterian pen than the following:

The first class of doctrines that we have to consider are those which have been defined by the consensus of Christendom. These may be regarded as the solid attainments of Christianity. It is not at all likely that these will be changed by progressive theology. They will be modified to some extent by the light shed upon them from other doctrines, but such modification will be unessential. Those doctrines upon which Roman Catholics and Protestants agree are the basis of progress and the foundation upon which the Reunion of Christendom must take place. The Roman Catholic Church and the Protestant Churches are agreed as to *nine-tenths or more of the contents of Christianity*. Until the year of the Reformation they were one Church. All the genuine achievements of fifteen Christian centuries are *common property*. The Reformers were born in the mediæval Church, were baptised therein, were trained in its sacred doctrines and Sacraments, and many of them were ordained by its pious bishops. The Reformers denounced the papacy as a hierarchical constitution, but they did not deny the Church. They were forced to separate from the Church of Rome, but they did not create a new Church; they reformed the Church of Northern Europe, while the Church in Southern Europe remained unreformed under the tyranny of Papacy. Those so-called Protestants who refuse to recognise the Roman Catholic Church as a true Church of JESUS CHRIST are *guilty of heresy and schism*. Such a theory leaves Protestantism hanging in the air with fifteen centuries of Church History beneath it, *cuts it off from any connection with historical Christianity*, makes it a *new religion* of the sixteenth century, and *gives over to the devil* the ancient and mediæval Church with all its splendid array of saints and martyrs. It is a *stab at the vitals of any Christian Church to cut it off from the one body of CHRIST* and sever it from the great tree of life that was planted at Pentecost and that has grown like the cedar twig of Ezekiel's vision until it has well-nigh filled the earth.

And he thus continues, in the same noble strain:

Protestants and Roman Catholics are agreed as to the essentials of Christianity. Our common faith is based on the so-called *Apostles' Creed*, our worship on the *LORD's Prayer*, our morals upon the *Ten Commandments* and the *Sermon on the Mount*. Who will venture to say that the Roman Catholic Church is not *as faithful to these foundations of our common religion as Protestants?* Taking our stand on the Apostles' Creed we must add to the articles of faith on which we are agreed *all the doctrinal achievements of the Church for fifteen centuries*, the doctrine of the unity of God, the person and work of JESUS CHRIST, the Holy Trinity, original sin and human depravity, salvation by Divine grace, the absolute need of the Atonement of JESUS CHRIST. *On all these great doctrines of our religion Romanism and Protestantism are one.* Here we are allies, and it is our common task to proclaim these doctrines to the heathen world, and to overcome by them all forms of irreligion and infidelity in Christian lands. Differences about justification by faith, and salvation by the Divine grace alone, and the authority of the Church as regards the determination of the canon of Scripture and its interpretation, ought not to prevent our co-operation and alliance in the great work of proclaiming the common faith. Our conflict

over the doctrines in which we differ would be more fruitful in good results, if our contest should be based upon concord and alliance in the common faith; if our contest could be narrowed to the real points of difference, and conducted in a brave, chivalrous, and loving manner.

Taking our stand upon the LORD's Prayer, we observe that we are *agreed as to the greater part of Christian worship.* We worship God in common, in morning and evening assemblies, by prayer, songs of praise, the reading and preaching of the Scriptures, and the celebration of the Sacraments of Baptism and the LORD's Supper. The *matter* of this worship is for the most part *common in both these great bodies of Christians.* I have heard sermons in Roman Catholic Churches in Europe which were more evangelical and less objectionable than many sermons I have heard in leading Protestant Churches in Berlin, London, and New York. It is well known that the Protestant books of liturgy contain a considerable amount of material *derived from the old Mass books,* and they are *all the more valuable for that.* Roman Catholic Baptism has many superstitions connected with it, but the essentials of Baptism are there in the Baptism by the minister in the name of the Holy Trinity. [See pp. 183 seq.] Roman Catholic observance of the LORD's Supper is connected with the worship of the materials of the Supper under the doctrine that they are really the Body and Blood of the Divine LORD; but who can deny that pious souls by faith *really partake of the Body and Blood of CHRIST in this Holy Sacrament,* notwithstanding the errors in which it is enveloped?

In all matters of *worship* we are in *essential accord with Roman Catholics*, and we ought not to hesitate to make an alliance with them, so far as possible, to maintain the sanctity of the Sabbath as a day of worship, and to proclaim to the world the necessity of worshipping God in His house, and of becoming members of His Church by Baptism, and of seeking union and communion with the SAVIOUR by Christian worship, the study of the Scriptures, and the observance of the LORD's Supper. With this recognition of concord, Protestants may debate with Romanists in a friendly manner, and seek to overcome their errors, remove the excrescences they have heaped upon that simple worship in the spirit and in truth, which seems to us more in accordance with the Scriptures and the wishes of our SAVIOUR. In the *great constituent parts of prayer*—invocation, adoration, thanksgiving, confession of sin, petition, intercession and consecration—*Roman Catholics and Protestants are in agreement.* In Christian song the differences are *still less.* If our hymn books were stripped of hymns from the ancient and mediæval Church, and from modern Roman Catholics, *they would be bare indeed.*

In the sphere of Christian morals we take our common stand on the Ten Commandments and the Sermon on the Mount. *Romanism and Protestantism are agreed as to the vast majority of all questions of morals.* It is true there is a great deal of immorality in the Roman Catholic Church in some countries, and we think it may be shown that as a rule Protestantism is productive of better morals than Romanism; but this, after all, is a question of more or less, and to say the least, *Protestantism has little to boast of.*

These, too, are weighty words touching the great underlying verities of Christendom, notwithstanding all the diversities :

Notwithstanding the external discord in the Church, there is vastly greater external unity than is generally supposed to be the case. The most essential things in the Christian religion, the real fundamentals, are the common property of all the ecclesiastical organisations of Christendom.

All Christians hold to the Sacred Scriptures as the inspired word of God to guide the Church in religion, doctrine, and morals. The Apostles' Creed is the symbol of the Universal Church. Christians of every name enter the visible Church by the Sacrament of Baptism and partake of the Supper of the LORD, whatever may be their views of the meaning of these Sacraments. They all engage in the worship of GOD on the LORD's day. They all use the LORD'S Prayer as a guide to their devotions. Their worship has essentially the same substance, however varied may be its forms of expression. The Ten Commandments and CHRIST's law of love are the universal laws of Christian morals. Now, these are the great verities of the Christian religion. They are vastly more important than those other things about which the Churches of Christendom differ, and concerning which there is strife and discord. The calm and abiding concord of Christendom is vastly more profound than the noisy and superficial discord.

And now let us turn back to the Preface for our closing extracts. There the Author tells us:

The book is irenical. It shows that there have been so many departures from the Standards in all directions, that it is necessary for all parties in the Presbyterian Churches to be generous, tolerant, and broad-minded. The author does not wish to exclude from the Church those theologians whom he attacks for their errors. He is a Broad-Churchman and all his sympathies are with a comprehensive Church, in which not only these divines shall be tolerated, but all other true Christian scholars shall be recognised, and wherein all Christians may unite for the glory of CHRIST. He rejoices in all earnest efforts for Christian Unity, not only in Presbyterian and Reformed Churches, but in the entire Christian world.

And he bravely closes thus, in a strain to which all true Churchmen can say, *Amen!*

The process of dissolution has gone on long enough. The time has come for the reconstruction of theology, of polity, of worship, and of Christian life and work. The drift in the Church ought to stop. Christian divines should steer directly toward *Divine truth*, as the *true and only Orthodoxy*, and strive for the *whole truth and nothing but the truth*. The barriers between the Protestant denominations should be *removed* and an *organic union formed*. An alliance should be made between Protestantism and Romanism and *all other branches of Christendom*. The Lambeth Conference, in its proposals for Christian Unity, *points in the right direction*.

*The Church of England is entitled to lead. Let all others follow her lead and advance steadily toward Christian Unity.*

With these noble words we close our extracts, which—numerous as they are—are only a fraction of what we marked when reading this interesting and most important book. It is full, indeed, of affection and reverence for the Westminster Confession, associated as it is with the life experience of the learned writer; and this affection and reverence will be appreciated thoroughly by all his Presbyterian readers. In his differences from it, he differs lovingly; but the breadth and strength with which he rises into higher and wider realms of truth, is refreshing and inspiriting. His book is a pilot ship upon the current, showing which way the waters flow. They flow towards the Reunion of Christendom! When not only the Anglican, but even the Roman Communion, is dealt with so generously and kindly and brotherly by a leading Presbyterian, the *reality* of the approximation can be doubted by none!

J. H. HOPKINS.

## Contemporary Literature.

### Notable Books.

*Lives of the Fathers.* By the REV. F. W. FARRAR, D.D., F.R.S.  
Macmillan & Co. 2 vols.

CANON FARRAR'S literary activity bids fair to rival that of his favorite, Origen, of whom it was said that he wrote more than any other man ever read. And it is astonishing to see, taking it all in all, how well the work is done. The *Lives of the Fathers* is the worthy continuation of those contributions to Ecclesiastical History which began with the *Life of CHRIST*, and which from year to year have been eagerly read by a large and increasing circle of ardent admirers. There is the same brilliance and fascination in the grouping of details ; the same impassioned eloquence and breadth of learning. The style, if anything, is more chastened and effective than in the earlier works, and the scholarship impresses one as being more painstaking and real. It is not too much to say that in no other English work can the clergyman or the layman find so much information upon so important a period of Church History. Doctor Farrar has certainly shown here, as in the *Life of S. Paul*, that he possesses the graphic power and imagination to make biography the most interesting and instructive department of history. The two volumes contain in all eighteen elaborate biographies from S. Ignatius to S. Chrysostom, with critical accounts of the works of the several Fathers, besides a number of notices of less well-known writers like Firmilian and Gregory Thaumaturgus. The value of the book is greatly enhanced by the insertion of full chronological tables, an annotated list of the Roman Bishops and of the early heresies, and by the addition of a very satisfactory Index. It goes without saying that the publishers in type and letter-press have left nothing to be desired.

Having said this much in hearty commendation, we may be permitted to warn the reader that Doctor Farrar's best points are sometimes his weakest. As Dean Stanley once said to J. R. Green, "It is dangerous to be picturesque," and the habit of making brilliant generalisations and dogmatic inferences is no

longer regarded as a commendable quality in an historian. This is especially true in Doctor Farrar's case, because he not only has the courage of his own opinion, but a considerable scorn for the opinions of those who differ with him. He is tolerant—aggressively tolerant—of all forms of belief, except that form which is professed to-day by the three hundred millions of Christendom who hold to the theory of a visible Church and an authorised ministry. He compassionates the narrowness of Ignatius, and that incapacity in Irenaeus and Cyprian to catch the true (modern) spirit of the New Testament. In his defence of Origen he gibbets that "discreditable" assembly called the Fifth Ecumenical Council. The attempt to find in Early Christian documents the ideas of Altar, Priesthood, or Sacrifice vexes his righteous soul, and more than once he triumphantly quotes the distinction between many folds and one flock to denounce the "pharisaism" of the Western Church in General and S. Augustine in particular. Some readers may regret that a great opportunity has thus been used for partisan ends, and may be so pained by certain expressions of the author as to question the fairness and accuracy of the rest of the work. We should be sorry even to suggest any intentional injustice. The review of the Pelagian controversy is wise enough at least to show superiority to the one-sided and almost rabid presentation of it by some of our American contemporaries, and we can only conclude that the author is so infatuated with his own theory of the Church as to be blind to the possible righteousness of any other interpretation.

The broad issue is, whether there is a visible, organic Church, with authorised ministry and life-giving Sacraments, or no recognised visible Church of CHRIST, no authorised form of ministry and no necessary Sacraments. Let the question be plainly stated, and then let the inquirer take the *Fathers* and read them without note or comment, and we venture to think that he will find the whole atmosphere of the early Church impregnated with the ideas which our author so strenuously repudiates. It is not a question as to this or that isolated expression in one or two writers, it is the whole tone and atmosphere of the period that must be considered. Of what use is it to quote over and over again our LORD's saying, about "The other sheep which are not of this fold?" Many scholars, and we think rightly, regard these words as simply applicable to the Jews and as having no possible reference to the present condition of the Church, unless we press them with meaning that it makes no difference whether a man be a Christian

or not. Nor can we see the "calm and judicial mind" of the historian in the unnecessarily sweeping remarks about "Altar" and "Sacrifice." It is assumed that these ideas are repugnant and impossible to the minds of the writers of the New Testament, and that therefore when the words occur in Ignatius, e.g., they must not be interpreted in a natural sense. But all Doctor Farrar's scornful rhetoric will not deter men from taking the common-sense view of Hebrews xiii: 10, as applying to the Christian Altar—a view which has been held by the majority of scholars, by men like Waterland and Wordsworth, and even by Richard Baxter. Mr. Gore has shown that "an essential ministry is a sacerdotal conception," and that a Priesthood, properly representative of the people, yet commissioned from above, satisfies all the requirements. Granted that the nomenclature of the first half of the second century appears unfixed, uncrystallised—granted that the latter mediaeval sacerdotalism is gross and repellent—the alternative remains that there was either the germinal principle of the Priesthood originally existing, or else that at some time, as yet undiscovered (for our author admits that Cyprian only followed Irenæus and Ignatius), there was a wholesale revolution of Christian ideas. In human history *ex nihilo nihil fit*, and either God Himself created mediaeval sacerdotalism, or else men perversely developed and corrupted an original Divine institution. The latter conclusion commends itself to us.

All this leads up to the question of Episcopacy. To say, as Doctor Farrar does, that "the Papal usurpation is the only logical outcome of making the Episcopate the representative of Apostolic authority, delegated by direct succession," is a short and easy way of overthrowing the position of the greatest English theologians. With it we might contrast the words of F. D. Maurice, who said :

The whole body of Bishops—each Bishop in his own sphere—present CHRIST to men as the Bishop or overseer of the Church, (and) I would undertake to show and I would go through all Ecclesiastical History in support of the position, that the secularity of Bishops has been in all cases the effect of their not believing in the dignity and divinity of their own ordination; and the assumption of any particular Bishop has always been the effect of his denying the dignity and effect of his brethren's ordination. [*Kingdom of Christ*, p. 372.]

Doctor Farrar seems to imply that the early confusion of the Bishop and Presbyter—a well-worn statement—implies a like confusion of the superior and lower orders, for we are told that

Ignatius was the first to distinguish Bishop and Presbyter, and yet in the last number of the *North American Review*, Doctor Farrar discerns the idea of the Episcopate in the cases of S. James at Jerusalem, Timothy and Titus, and other angels of the Seven Churches. It might have been well, in treating of Tertullian, to note the significance of his appeal to the Apostolical Succession of the Bishops. It might have been fairer to recognise that Irenæus speaks of the succession as a well-known fact to be appealed to in controversy, and that this is a far different matter from his private and sometimes mistaken inferences concerning things of which he had no immediate knowledge. One thing our author spares us, he does not dwell upon Jerome's "Presbyterianism." He knows him well enough to realise that Jerome is the prince of sacerdotalists and that the theory of the ministry—if he ever had one that was peculiar—is as far from any modern Protestant conception as day from night. The theory of the Church, however, without any visible limits is Doctor Farrar's favorite test of orthodoxy.

Except when the word 'Church' is made co-extensive with all *true seekers after God*, and all true children of God, whatever be the communion to which they belong, the assertion that men can only be saved 'in the Church,' is an arrogant and cruel falsehood. Yet it has led men to believe such *inconceivable absurdities as that a true Church cannot exist without Episcopacy*, or that no Protestant, or no Roman Catholic, or no Non-conformist can possibly be saved. [Vol. ii, p. 399.]

No Christian man has ever held the position here condemned. The language is either mere rhetoric, or else it means that all "true seekers after GOD," of whatever creed, shall be in the same sense saved. Doctor Farrar can find no Father who holds this view. Even Clement, of Alexandria, whose *disciplina arcani* largely suppressed his teaching on purely theological questions held that "every baptised Christian, who has not been 'cut off,' is a member of the Church upon earth and is, therefore, within the pale of salvation. The Church is one, she is Catholic because the doctrine and tradition of the Apostles is one. The heretic who has forsaken her fold has an assembly devised by man 'a school' but not a Church." [Bigg.] Clement, along with every theologian of the Church, may have hoped and prayed for God's mercy upon all men of every faith and name, but he was compelled, as we are, to attach some shadow of meaning to Our LORD's words: "He that believeth and is baptised shall be saved, and he that believeth not shall be damned." "Except a man be born again

of water and of the Spirit he cannot enter into the Kingdom of GOD."

We cannot close this imperfect review without expressing a regret that the plan of the work was not less popular. For the use of the student it would have been better if the field were more limited and the effect less brilliant.

The opportunity is still open to some one who has the leisure to give a clear and scholarly account of the documents relating to early Christian history. With only brief and general biographical notices there might be collected in a single volume good translations of all the writings, and fragments of writings, before 150 A.D. This would be an impartial contribution to history. Every national literature has had its historian, and Christian literature is certainly worthy of more systematic and satisfactory treatment than it has yet received.

T. F. GAILOR.

*History of Modern Philosophy: Descartes and His School.* By KUNO FISCHER. Translated by J. P. GOEDY, Ph.D. Edited by NOAH PORTER, D.D., LL.D. New York : Charles Scribner's Sons.

I have been a little late in reading this work of the Heidelberg Professor. But it seems right to make some acknowledgment of the great pleasure and (I trust) profit I have derived from its perusal. The translator's work must be extremely well done, and Professor Fischer's own style must be unusually perspicuous for a German, for I think I should not have known that the book was not written in English, unless the fact had been expressly mentioned. It is much easier reading than the translations of Paul Janet's books, notwithstanding the superior reputation of the French for lucidity. Perhaps, though, exposition, as in Professor Fischer's case, has greater facilities for clearness than original disquisition. But, however it be accounted for, this perspicuity, so unusual in German writers, is a most desirable quality of a History of Philosophy.

The most interesting part of this volume, to a general reader, is the Introduction. There is first a brief Definition of Philosophy and statement of its field of inquiry. Then follows the Course of Development of Greek Philosophy. This chapter is masterly. Ritter's History of Greek Philosophy is fuller, and Professor Ferrier's Lectures are as brilliant. But I have never seen so well traced the connection between the several schools, as the Greek mind passed from subject to subject in a natural order of progression or antagonism, from the earliest Ionic physical

speculations to the latest ethical debates and Neoplatonic religious mysticisms. This chapter is the gem of the book. The chapter on Christianity and the Church smacks a little of Baur and the Tübingen School. But such speculations are more tolerable in a metaphysician than in a theologian, and his theories are not so stated as to be offensive to an experienced Christian consciousness. There is a lucid tracing of the Development and History of the Scholastic Philosophy ; then of the Reactions and Revived Grecianisms of the Renaissance ; a chapter on the Period of the Reformation, and another on the Development of Modern Philosophy.

The volume concerning which I am writing is only a portion of a still unfinished series. A companion volume to *Descartes and His School* is entitled *Francis Bacon and His Followers*. The present volume includes Descartes, Geulincx and Malebranche, and was followed in the German (I suppose) by another, treating of Spinoza and Leibnitz and their immediate successors. A fourth volume, *A Critique of Kant*, has already appeared in English, and Professor Fischer is understood to be working on the systems of Kant's successors, Fichte, Schelling and especially Hegel. His clear exposition is certain to be read with pleasure, and his critical judgment on these is eagerly expected and will have much weight.

A sketch of the life of Descartes is prefixed to the account of his doctrines. He was a soldier during some years of his youth. He must have been about as valuable in the Army as Coleridge was when he enlisted into the Dragoons. But the Army was the natural destiny of the younger sons in noble families, and the philosopher must "dru his wierd." And there is something practical about war, not altogether alien from one whose favorite school studies had been the mathematics, and the desire of whose mind in all his thinking was for definiteness and certainty. I am not quite as certain as Joseph Cook seems to be that "clear ideas" (Descartes' hobby) are necessarily true ideas, but it is certain that clear ideas are more readily apprehended than confused ideas, and that, therefore, what truth they contain will make its way more rapidly in the world.

Most people are familiar with Descartes' starting point, of universal doubt, and his first philosophical certainty. I, the doubter, "I think, therefore, I am." His second certainty is not so generally known, and not so universally accepted. "GOD is thought, therefore, GOD exists." Professor Fischer takes a good

deal of pains in elaborating this point of Descartes' Philosophy. It is not merely the *a priori* argument, so-called, of Anselm and the Scholastics, and Dr. Samuel Clarke, that we have an idea of a Being perfect in all respects. But that existence is a necessary part of perfection. And, though the idea of anything finite does not necessarily imply its existence, yet the idea of the infinite and perfect is the idea of a necessarily existent, self-existent Being. This one author, as is usual, calls it the ontological argument. But the reasoning of Descartes he characterises as anthropological. The thinker has ascertained to himself his own existence. But he is not more certain of his own existence than he is of infinite existence besides himself. Over against himself, weak, finite, dependent, imperfect, it is an intellectual necessity to perceive a Being omnipotent, infinite, independent, eternal. This finiteness, he feels, rests on something infinite. His recent consciousness is out of an eternal personality. There is a Being who is the cause of His existence, and Who is, moreover, the cause of His idea of the Perfect and the Infinite. Man would not conceive scarlet color if he had not seen scarlet color. And the fact that the human mind has the conception of God is to be accounted for only by the existence of God, and by the human mind's intuitive vision of the self-existent God. Men habituated to thoughts of this kind have clearer intuitions than others in the dusk of thought, see objects therein with a certainty which sometimes they find it difficult to make other men share. The existence of God is a certainty, but there could be no Atheists if it were a demonstration.

Matter seems to be for Descartes, as for Cousin, the cause of our sensations. We do not cause them. We are so constituted as necessarily to refer them to material objects outside ourselves. And Descartes appeals to the Righteousness of God, the existence posited next to the thinker himself, for guarantee that we are not deceived in accepting the testimony of our senses to the existence and the qualities of material things. Sensations prove material things. Spiritual conceptions, by parity of reasoning, prove the existence and the qualities of spiritual beings, one of those necessary attributes is personality. The weak point, it is said, in the system of Descartes, is his professed inability to conceive how matter and spirit can act upon each other, and his consequent denial that in fact they do act upon each other. This makes a drawback to the full teaching, that material bodies cause our sensation and consequent perceptions. They act on our bodies,

but it is God that, on occasion of the bodily sensation, produces a conception in our souls. This is the theory of Occasionalism, which was still farther elaborated by Geulinex, in Holland, and by Malebranche in France. The theory also which, in the hands of Malebranche, became the "vision in God" of even the material universe, and which led Malebranche at last to a conception of God hardly to be distinguished from the later Pantheism of Spinoza.

No one can read Kuno Fischer's exposition without an enhanced idea of the power and originality of Descartes. He was a man who resolutely threw aside the results of all past thought, and the whole accepted science of his day, for a new, a wholly new, departure. As Columbus left the Old World behind him, and struck boldly out into unknown seas, for an uncertain goal, so was Descartes in philosophy the seeker of a new hemisphere. Rightly has he been called the Father of Modern Philosophy. Bacon was the father of the modern world's physics, but Descartes of its philosophy. The metaphysician of the seventeenth century, soldier, philosopher, recluse of Paris, refugee of Holland, friend of the Countess Palatine Elizabeth (who was niece of Charles II and aunt of George II, Kings of England), invited counsellor of Queen Christina, of Sweden, daughter of Gustavus Adolphus; ending his days in the too severe climate of Stockholm. The book which introduces us so intimately to the life and thoughts of so remarkable an epoch-making a man has a right to be called and go on the list as a Notable Book.

JOSEPH M. CLARKE.

*What Shall Make us Whole?* By Mrs. HELEN BIGELOW. Boston : Cupples & Hood.

This little volume contains the most profound and at the same time common-sense views on the subject of the Mind Cure Treatment that it has been our lot to see.

The faith cure is one thing, and has its basis in an extreme interpretation of certain passages of Scripture.

The Christian Science Philosophy is quite another thing, and is a mongrel system as old in its hybrid character as the days of Ammonius Sacchas or Ianblichus or Appollonius of Tyana, but the Mind Cure is different from either of these and is the resolute effort of the will to resist the encroachment of a diseased body upon the captive spirit within. Whatever we may think of the author's conclusions, the book itself is wholesome, liberating and

inspiring. It records the highest thought yet reached upon this attractive and subtle subject.

*The American Commonwealth.* By JAMES BRYCE, author of *The Holy Roman Empire.* 2 vols. New York and London: Macmillan & Co.

This is one of the notable books of the period. Since De Torquerville described our American life forty years ago such an exhaustive analysis of our peculiar institutions has never been made by a foreign critic. The book is destined to have a vast influence, both at home and abroad, in sobering our American social and political life, and in inspiring those of other lands to study into the merits of the American political system.

No more profound and exhaustive interpretation of the American Constitution has ever been attempted, and that this effort should have been crowned with such success, by an English writer, constitutes one of the marvels, as it is one of the attractive features of the book.

*Looking Backward.* By EDWARD BELLAMY.

This story, which has just completed its sixty-fourth edition, has a touch of genius in it, and is in many ways a notable book, well deserving the lavish praise bestowed upon it.

Its picture of the life of the twentieth century is drawn with vigor and skill, and a general air of social calmness, the reaction from our present-day feverish life pervades the entire work as the one distinguishing feature of the civilisation of the age to come. Its one defect is that the interest and zest of life disappear in this pictured life of the twentieth century, which seems to have about it the air of the front yard to the door of Nirvana. No French or Irish need apply for admission to the happy bowers of the twentieth century life. The well regulated condition of things in that age would be to them but an enforced purgatory.

WILLIAM WILBERFORCE NEWTON.

## Brief Reviews.

*William George Ward and the Oxford Movement.* By WILFRID WARD. London and New York : Macmillan & Co.

In this volume his son endeavors to trace the influence William George Ward had in shaping the Oxford movement. Not every reader will agree, even on the case Mr. Wilfrid Ward makes out, to place the same estimate on his father's influence, yet the influence was undoubtedly great, especially in the earlier years of the Catholic revival.

It is a very readable biography. It is not a panegyric. The heavy clumsy man, with his acute though lop-sided intellect, stands clearly out on the canvas. If we do not feel drawn to love the man, we at least feel we know him as he lived; we have the story of a real man, of one of flesh and blood, told us, and told us in a plain, straightforward manner, and thus our interest and sympathy rarely flag. Though William George Ward never was at any time a loyal English Churchman, yet we acknowledge the accuracy of his sarcastic descriptions of the state of the English Church fifty years ago. In many points we feel indeed how accurate his delineations are of the American Church at the present moment.

Take this one, on p. 236 :

The truth is, that we have been so long accustomed to a vague, shadowy indefinite creed—to a creed which we dare not contemplate steadily lest it fade from our sight in the contemplation—which we dare not approach closely lest it melt away, as it were, from our very breath, that we cannot be brought into the presence of a real orthodox Catholic, knowing what he believes and saying it without feeling ourselves in a strangely uncomfortable position : we have been so long accustomed to theological gloom and twilight that the first intrusion of light of day pains and distresses us. The pain and distress, then, must, with such persons, come first ; but the sun brings with it real light and warmth, notwithstanding ; and they, too, will in time learn and appropriate their share in its happy influences ; they, too, will, in time, exult that after the long night the day has begun to dawn on them ; that they have been rescued from the oppressive, arrogant and insulting dominion of Protestant superstition, and brought safely into the fulness and freshness of Gospel truth.

Is not this unfortunately an accurate picture of a large class of priests and laymen of the American Church even now ?

Does not the following passage of Newman's, which Ward delighted to quote, also describe the mental condition of another large class?

In the present day mistiness is the mother of wisdom. A man—who never enunciates a truth without guarding himself against being supposed to exclude its contradictory—who holds that Scripture is the only authority, yet that the Church is to be deferred to ; that faith only justifies, yet that it does not justify without works ; that grace does not depend on the Sacraments, yet it is not given without them ; that Bishops are a Divine ordinance ; yet that those who have them not are in the same religious condition as those who have. This is your safe man, and the hope of the Church ; this is what the Church is said to want, not party men, but sensible, temperate, sober, well judging persons, to guide it through the channel of no meaning between the Scylla and Charybdis of Aye and No. [p. 64.]

The operating cause which led Ward to Rome, seems to be, from this biography by his son, a disdain of, and contempt for, history. Scholastic theories must be pushed to their logical conclusions, but in so doing all by-influences are to be left out of consideration. Such reasoning may be logical on paper, but facts refute it. As well might a school-boy, who has mastered the theories of force and momentum, maintain against all comers that an arrow, or shot, must ever speed in its initial direction. The resistance of the air, the law of gravity, and other facts might all be ignored in the school-room. A trial shot would show the error of the theorist. So Ward pushed his theories in regard to Rome, utterly oblivious of the facts of history, of the practical experience to be gained outside in the world. So eager to believe that the Roman Church, as he theorised about it, was Ideal, that his son tells us his father described with envious admiration the free and easy ways of the Roman peasant in his church, "the espionage advocated in Italian Colleges is exalted to the depreciation of the freer system of our own public schools."

An ounce of fact is worth quartos of theorisings. No two points could have been selected which devout minds in the Roman communion so unanimously deplore as the utter filth and nastiness which abound in Italian churches, and the demoralising effect on boys by the spying system, wherever it is in vogue.

Repeatedly does his son insist on his father's distaste and dislike of history. This dislike of history seems characteristic of the Roman verts. It is not long ago since Manning declared it heresy to appeal to history. Whatever faults William George Ward had, they are candidly told, and yet nowhere does the reader feel that the son has been guilty in any way of disrespect

to his father; it is this which, as we have already pointed out, makes the charm of this biography—a biography which all who would endeavor to understand the many sidedness of the Oxford movement should read and keep for reference.

*The Island Missionary of the Bahamas.* By EDWARD, BISHOP OF NASSAU. London : J. Masters & Co.

Under this heading the Bishop has gathered some practical addresses and notes, intended chiefly for ordinands. Their perusal excites our thankfulness and our regret. Our thankfulness that the Church has such Bishops, and our regret that such Bishops are so scarce. It is very hard, in a brief notice, to give a correct impression of such a manual. The fatherly care which prompted such a work is evident on every page. It is indeed a father counselling his sons, a watchful pastor guiding his flock, a Bishop urging his Priests to stir up the Grace that is within them. The love, the deep humility, the anxious care of details, the lofty purpose, the wide charity, the stern morality which shines through these pages render these pastorals of permanent value. They can be read and re-read, and the more they are read the better for the welfare of the reader. Primarily intended for clergy in the West Indies, yet as they are based on the first principles of holiness, they ought to be read by all our clergy. Refreshment and growth of grace must surely follow their perusal. In this age of worldliness, when the special temptation of the clergy is to condone worldliness and to be conformed to the world, such charges have their peculiar value in reminding all that saintship consists in detachment from the world, and the only successful priest is he who endeavors by self-denial in all things to live up to the ideal prayed for by the Great Bishop, that his ministers should not be taken out of the world, and yet that they should not be of the world.

By adding a list of the subjects treated upon with so much love and discernment we may perhaps more easily persuade our readers to become possessed of these excellent pastorals—to men entering upon the sacred ministry, or with the awe of their vows yet on them, we deem them simply invaluable. Here, then, is the list of contents :

*Part I. On Doctrine and Morals.*—Preaching of Repentance ; Remedies against Sin ; Duties of the Christian Life, and Growth in Holiness; Preparation for the Sacraments.

*Part II. Routine.*—Superintendence of Schools; Expeditions

for Visiting; Visitation of the Sick; Organisation and Method ; Caution, Tact, Discernment; Attitude Towards other Religious Communities.

*Appendix.*—Notes and Directions on Ritual; Manner of Conducting Services, etc.; for Catechists; Clerical Rule of Life; List of Books Recommended to the Clergy for Study.

*Moses and His Recent Critics.* Edited by TALBOT W. CHAMBERS. New York : Funk & Wagnalls. 1889.

This volume contains a collection of twelve essays. The second is by the late Professor Gardiner, of the Berkeley Divinity School, the tenth by Professor Streibert, of Gambier, and the other ten being contributed by professors of the various Protestant denominations. The first essay is by the Editor, and is Introductory to the series. Dr. Chambers briefly gives a list of the various schools of critics who have argued against the traditional belief, and states the question at issue which these essays have been called into existence to decide. Within these few pages we get a temperate and impartial statement of the pros and cons. How far the different essayists have kept to the lines marked out for them will be for the reader to decide. Professor Gardiner's essay deals with the origin of Israel's religion, claiming for it a Divine revelation, and contains many cogent arguments against those who maintain that it was a mere human development, but to us the scheme of the essay is not to the point. The assailing critics argue that the whole of the Pentateuch was written after the exile ; or, at any rate, that Moses wrote none of the works attributed to him ; that they were written at a much later date. That is the attack. To meet it, it seems to us, we must not shift the ground and say we claim that the religion inculcated in those books was a revelation, for the answer may be made that even if Moses wrote not the books, the religion could still be Divine. In other words, revelation does not depend upon the Mosaic authorship. To meet the critics, defenders of the Mosaic authorship must prove by textual, historical, ethnological, geographical and such like criticisms the falsity of the views of their opponents. The final argument of Professor Gardiner is an appeal to our LORD'S "sagacity" as man, that He regarded the Jewish Religion as Divine and that His human intellect was too acute to be mistaken. We regret to see any such argument advanced. Logically, it meets nothing. To devout Christians, it savors of irreverence, for a devout Christian can never think of

his LORD in such a way as to so separate the human from the Divine. He is Very Man. True. But he is also Very GOD of Very GOD. To base any argument on the authenticity of the Mosaic authorship on the intellect of CHRIST will satisfy neither believer nor critic. The critic will answer, if you eliminate the Divine from CHRIST, then the intellect of CHRIST must be judged by the same canons we would apply to any man, and there is nothing to warrant the belief that JESUS of Nazareth was a competent critic or witness. To the devout believer, such an argument will be valueless, since he will reply, I accept the words of CHRIST as final, because it was the Incarnate WORD that spake them. I accept them, not on account of the manhood of CHRIST, but by reason of His Godhead.

We confess that the articles by Professor Bissell and by Professor Green, of Princeton, take, in our opinion, safer grounds. The former boldly says :

But even with no such postulate of a deeper human CHRIST and a New Testament history, luminous with miracles, the claim which the Pentateuch makes for itself should be allowed to be a possible one in any candid discussion of the subject. [p. 73.]

Mr. Bissell scores when he points out to those who would have us believe that to the priests and prophets of the exile, or even later, we owe the greater portion of the three Codes, and that these persons, in making laws suitable to their own times, ascribed them to Moses, or to Moses and Aaron, in order to give them currency.

In the one way or the other, this most anomalous method of legislating for a great people, it is affirmed, went on for hundreds of years. Nobody pretends to assert that there has ever appeared any evidence that the people of Israel themselves recognised as such the illusion with which they beguiled themselves. Every supposed legislator—there must have been scores of them—keeps himself as carefully out of sight as though he had never existed. [p. 77.]

The point is well taken. There is sound logic in it. Professor Green, of Princeton, limits his discussion to the first eleven chapters of Exodus, and by a careful analysis meets the critics on their own grounds. The style is lucid, and the reasoning close; perhaps too close to make the essay popular. In such matters we are at one with Mr. Green, no reasoning can be too close.

Professor Schodde deals with "the testimony of the Pentateuch to itself." An ill-chosen heading, since the two previous essays

deal with the same argument. However, the heading is little if the matter be much. At the very outset, Mr. Schodde draws attention to what is nine times out of ten complacently ignored. "It is one thing to be the recipient of a revelation ; it is another thing to write down such a revelation." Quite so ; many men, we are told, received revelation from GOD, who never wrote a word of them. The reasoning in this essay is, however, not equal to the promise of the commencement. That by Prof. Willis J. Beecher deals with the proofs that the Historical Books (Chronicles excepted) yield of the non-existence of the Mosaic writings, and is carefully written. Prof. Milton S. Terry, of the Garrett Biblical Institute, Evanston, writes on *Chronicles and the Mosaic Legislation*, and takes up *seriatim* several criticisms, meeting them in the main satisfactorily. Prof. Henry M. Harman deals with the *Testimony of the Prophetical and Poetical Books of the Old Testament to the Pentateuch*, and is, in our opinion, one of the best essays in the volume. The following by Prof. Israel E. Dwinell, is not very satisfactory. It deals principally with the effects that "Higher Criticism" has on men's minds. To us this argument is beyond the point. We have to refute assertions of certain critics if we can. Even if we could demonstrate irrefutably the evil effects of any criticism, what answer is that to the truth of the criticisms themselves. Is it not like abusing the plaintiff's attorney ? The essay on the *Difficulties of the New Hypotheses*, by Prof. Jacob Streibert, of Gambier, O., sets forth clearly and temperately the difficulties which would have to be faced by the adoption of the hypotheses which the critics offer. The wholesale acceptance of the hypotheses would really entail a greater strain on the reasoning powers than the apparent inconsistencies at present involve.

Prof. C. R. Hemphill, of Columbia, S. C., writes on *The Validity and Bearing of the Testimony of CHRIST and His Apostles*. It is easy to prove that CHRIST and His Apostles accepted the historical character of the Pentateuch and referred to Moses as the great authority on the Law. Still, as we have before pointed out, this does not meet the questions raised by the critics. The critics boldly deny the competency of CHRIST and His Apostles to sit in the Judgment seat in these matters. Granted that CHRIST and the Apostles accepted the traditional belief, but that traditional belief the critics say was false. Proving that the LORD and His disciples accepted that traditional belief does not make that traditional belief true in the eyes of those who lower

or deny the Divinity of CHRIST. Internal evidence, so it seems to us, buttressed by modern scientific research, into the geography, customs, habits, manners, religion, etc., which characterised not only the children of Israel, but the neighboring nations as they existed during the period the Pentateuch covers is the only logical way of meeting the critics. We are of the firm opinion, that so-called modern Criticism can be answered by Modern Research. Set a critic to answer a critic. The last paper, that by Prof. Howard Osgood, covers to a certain extent the necessary ground. The following sentence meets the point at issue clearly:

One searches in vain in their writings (*i. e.*, those of the opponents of the Pentateuch as history) for any real appreciation of the utter revolution that has taken place in ancient history by reason of the startling resurrection of long-lived nations. [p. 380].

We heartily endorse that statement. The critics appeal to history. Let us take them to history. They appeal away from tradition. Let us put for the moment tradition on one side, and bring them face to face with the imperishable inscriptions of the past. They appeal to the past. To the past let them be taken. Let the resurrection of the past which God in His own good time has, we devoutly believe, brought to pass in these latter days prove the death of their modern theories.

Such a collection of essays, as Mr. Chambers has compiled in one volume, cannot fail to be useful. Written in a popular style, they will interest where more scholarly works would not be opened. If, as we have shown, we do not agree with the line of argument some of the essayists have taken, we heartily coincide with that taken by others. *Quot homines, tot sententiae.* What we may deem inconclusive other minds may deem the reverse, and for that reason the Editor was perhaps right in admitting such a latitude in the treatment of what to all Christians must be a matter of profound interest.

*The All-Father: Sermons Preached in a Village Church.* By Rev. H. P. NEUNHAM. London and New York : Longmans, Green & Co.

We are given in this volume fourteen sermons and eighteen minute sermons. The first are on the LORD'S Prayer. To us these sermons seem especially fit to be given to young deacons, or students, who are allowed to preach or read sermons. The common fault of such preachers is that they aim too high. Simplicity comes with experience. Here we have sermons that are simple

in style, sound in theology, and capable of comprehension by any audience having a slight knowledge of Christianity, and yet conveying deep lessons for devout believers. They possess, as Edna Lyall in her Preface to them rightly claims, forcibleness and depth. After a perusal of the sermons, we turned back to see what the gifted authoress had to say of them, and we heartily endorse her estimate of the preacher.

He insisted on going to the root of the matter, on making his hearers ask themselves what they meant by the words which they were in the habit of saying so glibly and mechanically.

We especially commend the tenth sermon, that on our Father's gift of "Bread." Simple as it ought to be, to see that "The Bread of Life" is what is chiefly meant by the petition, yet, alas! how many sermons overlook it; how many teachers positively ignore it? The parallelism between the laws and phenomena of bodily life and those of spiritual life are well brought out. Of pretentious sermons, full of fine writing, we have an overabundance, but of Gospel sermons, taking the term in its true, and not party, sense, we ever have a famine, and those belonging to the latter class we again repeat our commendation of them.

*An Introduction to the Creeds.* By the Rev. C. F. MACLEAR, D.D., Warden of S. Augustine, Canterbury. London and New York : Macmillan & Co.

Here we have another of those excellent series of Elementary Theological Class-Books, published by Messrs. Macmillan & Co. Taking Pearson as the basis of his work, Dr. Maclear has profited by all the numerous scholarly works on the *Creeds* which have appeared during the last fifty years, in England and Germany. We have thus the best text-book yet published. Every Bishop should add it to the list of books recommended students for the ministry. His accurate knowledge of it ought to be a *sine qua non* with all sectarian ministers before their Ordination as Deacons. At present the road to the Ministry is easier for a sectarian preacher than for a loyal Churchman. Yet the preacher has much to unlearn, and it ought to be the business of the Bishop ordaining him to see that he has thus unlearnt. The Creeds, because they are accepted verbally by many outside the Church, especially require to be known in the original and Catholic sense. We hear a great deal these days of the Nicene Creed being accepted by sectarians and heretics as the symbol of a Common Christianity ; whereas, if such persons were questioned

on any one article they would be found ignorant, not only of its history but of its meaning. No book can give any one the grace of Faith, but a text-book like this one will, if mastered, be a guarantee of intellectual Faith in the postulant. The placing in parallel columns of the translation and the original Greek or Latin, and the arrangement in sections with distinct headings, act as so many *memoria technica*. The appendices are valuable, giving various versions of the Creeds; the general Index might be much improved, but the Index of Greek, Latin, and other words, is a good idea. We trust, however, that in the next edition we shall have given us an Index of Scripture texts quoted. The doctrinal part of the Creeds is wisely considered apart from the historical. By this means we first get the origin and gradual developments of the Creeds, step by step, before considering what they teach *de fide*. It is true, that in this way the ground is, to some extent, covered twice, but what we lose in brevity of words we gain in simplicity of treatment.

We are glad to see noted the universal acceptance and observance of the Holy Eucharist, as one of the historical facts inexplicable without the Resurrection. It has always seemed a marvel to us how that Holy Sacrifice has burnt up in its holy fire all lesser Sacrifices deeply rooted as the absolute necessity of such had been for centuries and centuries among the people who, one after the other, embraced Christianity. To us this standing marvel has always been a proof of the Divine Immanence in that Blessed Sacrament. Under the VIII Article, we confess we would have liked a fuller treatment of the *Filioque* argument. Also, instead of relegating to a foot note [p. 207] the very important doctrinal difference when HOLY GHOST stands in the original Greek in the New Testament, with and without the article. This very important fact needed to be treated fully in the body of the text, for it has such bearings on the right teaching of the mission and office of the HOLY GHOST, and is so rarely pointed out, that it ought to have all due prominence.

Briefly, "HOLY GHOST" without the article, means an influence or operation from that Divine Person, while with the article, "THE HOLY GHOST," the Third Person Himself. It is only bearing in mind this distinction that we obtain a true appreciation of our LORD's declaration that before THE HOLY GHOST would come He must depart. So also [on p. 219] we have relegated to a foot-note the comment on the declaration "that the gates of Hades shall not prevail against it," the comment being that

Hades express the power of the unseen world, *especially death*. This is quite true, but is not this generally overlooked? The every-day explanation of this part of Our LORD's promise is that Satan will not prevail against His Church. True, as far as it goes, but surely it means more than that, that Death will have no dominion over her, that she is everlasting. This is a truth important enough to be emphasised in the body of the text. We are told, on p. 227, that the Church is *Holy*, (*a*) in respect to her Head; (*b*) in respect to the object of her Foundation. Surely she is also *Holy* in respect to the Sanctification which now goes on in making her members *Holy*. In other words, between her foundation and her ultimate object, her intermediate work entitles her to the term of *Holy*. So long as we consider Holiness one of the marks by which we may know what is a branch of the Church, so long must the fruits of Holiness be manifested sometimes to a lesser, sometimes to a greater degree, but still perpetually, among its individual members, so that it may be visible to all men that the sum total of all the influences proceeding from that Branch is, Holiness. It is singular, also, that there is not (as far as we have noticed) any allusion to Confirmation, either under the VIII, IX or X Articles. As to the tone of the work it is perfectly sound, speaking with no uncertain voice on the great Doctrinal truths of the Holy Catholic Church, and we, therefore, heartily recommend it as a manual of instruction, not only for candidates for the ministry, but for Sunday School teachers, and advanced classes in Sunday School.

*Guide Marks for Young Churchmen.* By RICHARD HOOKER WILMER, Bishop of Alabama. New York: T. Whittaker.

This little volume is part of the Bishop's larger work, *The Recent Past; or, Reminiscences of a Grandfather*. All the practical portions have been omitted, and we have here only what deals with the Church. The Bishop apologises for its familiar style, but this we conceive to be its charm. Though the style be easy, the matter is strong. Vigorous truths are put forward in a simple dress. Take the chapter on the Church of England: where shall we find the history of that Church so clearly put and yet so condensed that it would occupy but three pages of *THE CHURCH REVIEW*? There is a swing and a dash, owing to the terse, pithy sentences that carries the reader along till—though he may open the book to read any one chapter—he finds himself, to his surprise, at the concluding page.

See how much is condensed in the following few lines :

The fact is, that Romanism and Presbyterianism, in some of their characteristics, are both uncatholic ; they have more things in common than would be supposed at a first glance. They both undervalue patristic learning and authority. Presbyterian ministers, although well educated in the general, are proverbially deficient in patristic lore. They find no comfort in reading the *Fathers*, for they ever find 'Episcopacy,' and 'Episcopacy' is most unsavory to them.

The Romanists, likewise, run away from the *Fathers*, nowadays. They are always seeking proof of the Pope's Supremacy, and the *Fathers* did not know anything about so novel a doctrine. The English Church, with her weighty artillery, has driven the Roman controversialists out of their old intrenchments, and they are now seeking a new position of defence in the doctrine of 'Development,' which, as practically interpreted by them, means not development of truth revealed, but revelation of new truth. . . . The only safety is in Catholic truth and the Apostolic Order of the Church, which comes to us with the same universality of evidence that the Holy Scriptures themselves do—Catholic consent, and he who disparages the idea of Catholic consent, disparages the very foundations upon which the Canons of Holy Scripture rests for its authenticity.

These sentences ought to be learnt by heart by our young folks. The position of the American Church *against all comers* is here defined.

We regret the tone of the conclusion of the lecture on *Religious Organisations*. The warning which the good Bishop gives we heartily endorse, but deeme the manner in which it is given irritating and lacking in charity.

The rule the Bishop lays down in regard to the attitude to be observed by the Christian towards scientific theories is a sound one. That no scientific theory can claim our acceptance until it has received "Catholic (universal) consent," as have, for example, the fixed laws of Astronomy. If many preachers would remember this simple advice, they would not, by their hasty acceptance of the last scientific fad, unsettle the mind of many a devout but shallow-minded believer. In patience possess ye your souls, is an inspired text, conveying much food for meditation in these days. The chapter on *Scepticism, Rationalism and Scientism* is rigorous, but temperate. The concluding chapter on *Christian Manliness* is beautiful, leading the reader away from controversy, doubt, and denial, and kindling in him, as he lays the book down, the desire to emulate the manliness of the only manly MAN.

*Men of the Bible.* New York : Anson D. F. Randolph & Co.

Under the heading of *Men of the Bible*, Messrs. A. D. F.

Randolph & Co. are giving us the companion series of books to those noticed in the last CHURCH REVIEW, *Epochs of Church History*. These publishers are laying not only Churchmen, or even Christians, but all intelligent readers under obligation by reprinting these series of English works. Surely, the day ought to be passed when persons even of ordinary sense should deem nothing of interest in history except the lives of kings, or the rise and fall of intriguing statesmen and politicians. The closing years of the century seem to be marked by a keen interest in the relation of the supernatural to the natural ; novels and novelettes are written to prove some phase of religious thought, right or wrong. It surely ought not to need argument, that the record of the chequered history of the only continuous organisation that the world has had for over 1,800 years must contain matters of the deepest interest, and food for the profoundest reflections. Even if a person professes disbelief in the claim that organisation puts forward of a Divine origin and a Divine guidance, yet, the very fact of such a claim ought to arrest attention and court investigation. In every branch of history, save this one, such is the case ; but, singularly, when a work is presented on an Epoch of Church History, readers of every other kinds of histories pass it by with the mental exclamation, "It's only a Church book," or "It's a religious book." With such airy nonchalance, works, without which all other histories are clueless labyrinths, are thus passed over by our "best" or our "advanced" thinkers, to use the jargon of journalism.

It is still more remarkable that if we pass from the facts in Church History since the Ascension of CHRIST, and dwell in detail on the lives of Old Testament personages, that we are met with greater impatience and disdain. Persons even who profess the greatest reverence for "the Bible and the Bible only," often resent it as an impertinence to have their attention directed to works dealing with such features, times, or personages of the Old Testament. Our fear is, that such persons look upon the Old Testament as only an antiquated building of which they alone have the key. They do not realise the humanity of the personages spoken of. They forget that in the Sacred Writings only so much, and no more, is given as will enable the *Christian* believers to see the purpose of God in his dealings with a chosen nation. We, on the contrary, claim that there can be no study of more absorbing interest than of the life and times of the great personages connected with Holy Writ—of absorbing interest

to the devout believer, since such studies are side lights on Revelation ; of absorbing interest to the sceptic or agnostic, since such studies relate to influences which have moulded all thought, their own included. We sincerely trust that the venture of the publishers of these series will be amply repaid. We commended the *Epochs of Church History*. We commend this series of *Men of the Bible*. In this latter, we have biographies well written, making use of all the very latest facts which modern research and criticism have to offer. Each volume really deserves an extended review, but we cannot at present do more than give a brief notice. A series of extended articles on these books would, in our opinion, be of great teaching value. It is astonishing, even to a Biblical student, to find how much can be said respecting these men of old, *outside of the Bible*.

(1) *Abraham : His Life and Times*. By Rev. WILLIAM J. DEANE, M.A., Rector of Ashen, Essex (England).

Here we have told us, in a charming style, the story of the Friend of God. When we read the story in the light of modern discoveries, we feel thankful that we are privileged to have the fruits of such researches at our command. The life of Abraham in the Bible may be compared to a tree we see at a dim distance. While the life of Abraham, as given us in this narrative, is like the tree as we see it when close to us, we see the outline at the distance ; when we come close, we see the fulness of form, of coloring, and of life.

Mr. Deane has done wisely in bringing in the legendary matter of the life of Abraham, as found in the writings of Jew and Moslem. It would be as idle to dismiss all these legends as baseless as to put them on the same plane as Holy Writ. They do unquestionably throw great light on what the Patriarch's character was, for most of them certainly can be traced in some form or other to very early times. They do not, either, jar on the fitness of things. The following bears telling even once more, though quoted often from the Koran :

When night overshadowed him, he saw a star, and said, 'This is my LORD.' But when it set, he said, 'I like not those that set.' And when he saw the moon rising, he said, 'This is my LORD.' But when the moon set, he answered, 'Verily, if my LORD direct me not in the right way, I shall be as one of those that sin.' And when he saw the sun rising, he said, 'This is my LORD. This is greater than the star or moon.' But when the sun went down, he said, 'O my people. I am clear of these things. I turn my face to him who hath made the heaven and the earth.'

Does not this legend teach us that Abraham was faithful to the one GOD, though he lived amid idolatrous people, whose purest form of worship was the created lights of the firmament? It is instructive to note that one of the objections we used to hear much of in former days, as to the veracity of the Bible record, in regard to the gifts made by the Pharaoh to Abram have been shown to be idle by modern discoveries. It was claimed that sheep, oxen, asses, and camels could not have been given, as such animals were then unknown. The record of early monuments now prove the contrary, with the exception of the camel. So far the camel is not traced earlier than 1300 B.C. But the force of the adverse argument is completely broken, for if three out of four of the animals are found to have been in use in Abraham's time, a discovery at any time may prove the correctness as to the fourth. Even if not, it would be no proof that because at this lapse of time we cannot find just at hand a monument recording the use of camels that they were not then in use. They may not have been in common use, but the *a priori* argument is that they were, since they have ever been found in use in the peninsula of Sinai, where the Egyptians anciently were masters.

The style of Mr. Deane is simple, free from verbiage, and we are thankful to say from "word pictures." In this way he lets the story really tell itself, and it is only on the closing page that he breaks through that sober restraint and gives expression to the admiration he feels, as he looks back on the life he has depicted. An admiration we make bold to say he imparts to his readers.

Here is a triumph of piety. No temporary bursts of enthusiasm carried persuasion to a body of willing disciples; no force of arms gave unto bewildered people that choice of belief or death. By the grace of GOD acting on an obedient will, Abraham impressed his own faith on his household and on his race; he made it permanent among all who claimed his blood. Thus the great Patriarch looms majestic in the dim past; thus his example brightens the page of Scripture, his holy life and character meet believers in the world beyond the grave, where to lie in Abraham's bosom is to be in Paradise. He is a man of like passion with ourselves, who opened his heart to heavenly influences, who used the opportunities afforded him to good purpose, and thus was well pleasing unto GOD and obtained high reward.

In conclusion, we can only say that if such a life could honestly be written of any Buddhist, Brahmin, Confucian, Roman, or Greek patriarch or sage, the world of letters would go in raptures over it, while simply because he is only a Biblical personage "brilliant writers" carp, and criticise if they do not ignore. For

our part, we only wish thousands could be prevailed upon to read these interesting biographies. They would rise from their perusal, intelligent appreciators of the Bible. What a pleasure, and what a source of emulation would a congregation, who had read these biographies, be to a preacher. How well he could bring out the Spiritual truths, when once he knew his people had the historical facts at their command. Now, alas ! references to the Old Testament seem yearly to fall upon fewer and fewer intelligent hearers. Our people are not as well grounded in Old Testament history as their parents were. May this series bring about a Renaissance, of what, after all, must be confessed is the most unique as well as the most ancient reliable record of facts.

(2) *Moses : His Life and Times.* By GEORGE RAWLINSON, M.A.

That a scholar of such world-wide reputation, as Rawlinson, is the author of this work is a sufficient guarantee for strict accuracy as to all Egyptian matters. Rawlinson, indeed, writes with greater ease about ancient Egypt than many a writer does about the land he has lived in since childhood. The perfect accuracy in small details lends a charm to this work, and enables the reader to live and breathe in the very times depicted. Owing to such a minute acquaintance our Author's surmises as to the motives of the persons are entitled to our respectful consideration. At the same time so strong is the writer's belief in the accuracy of Holy Writ, that we are not led away by fantastic and poetic imaginations of what might have been, as we are by many a brilliant writer on the Pentateuch. At the very outset we have this declaration :

The writer's strong conviction has been that it is from Scripture, almost entirely, if not entirely, that we must learn the fact of Moses' life, and deduce our estimate of his character. He believes that in the four later books of the Pentateuch we have an actual, though not an intentional, autobiography. . . . And he has not the slightest doubt that Exodus. Leviticus and Numbers were written, almost as we have them, by Moses himself.

When one of the greatest, if not the greatest, of living scholars of the Histories of Egypt and of the great Kingdoms of the Ancient Eastern world, writes thus after a lifetime of research, Churchmen may well be pardoned, when they claim authority for their Book of Books if only on the ground of human reason. When writers, bred in the modern newspaper school, equal Rawlinson in his accurate knowledge, then, and not till then, are Churchmen logically bound to accept their conclusions. What a stir would be

made if an humble and scientific parson were to question the results achieved by Edison. He would be bade sneeringly to go to the laboratory and learn. May not Churchmen in all charity bid many agnostic critics—even though they be eloquent, or brilliant—go and learn before they give us their latest conclusions?

The chapters on the Birth of Moses, and his childhood, education, and early manhood, could only have been written by one intimately acquainted with the every-day life of Egyptians of that day in palace or hut.

The answer of Joseph's brethren [Gen. xlviij : 3] "Thy servants are shepherds," becomes luminous of meaning when we understand that, though shepherds were an abomination to Egyptians, the ruling dynasty at that time sprung from a shepherd race. For strangers to announce themselves as shepherds was a passport to royal favor. The brilliant campaign against the Ethiopians, with Moses as commander-in-chief, is accepted by Rawlinson as a fact, however much his admirers may have embellished on it. Moses' life in Midian is vividly portrayed.

The Return to Egypt finds a parallel in the Flight into Egypt. One ass, the beast of burthen of a mother and her Son, the father, leaning on his staff, trudging alongside. The long struggle with Pharaoh is told with absorbing interest. Familiar as the history of the Ten Plagues are with all of us, we defy any one not to become deeply interested, as they are told us in this volume.

The difference between Moses before Sinai and after Sinai, is beautifully and reverently told :

Moses after Sinai is not as Moses before Sinai ; he is spiritualised ; he lives in a different world. Not that he is as yet sinless. Human imperfection clings to him, as it must to all who have not passed within the veil. But he is henceforth the Prophet, rather than the Ruler, 'very meek,' and wanting in self-assertion, free from all jealousy, mild, forgiving [Numb. xi : 29 ; xii : 13] ; chiefly employed in communicating God's will to the people. He must have passed much of his time in the Tabernacle of the Congregation, in close communion with the Almighty, receiving from Him that complex legislation which, according to the Rabbis, contained 248 positive and 365 negative precepts, and which occupies almost the whole of the Books of Scripture, Leviticus and Numbers. A distance was placed between him and his countrymen by the strange glory which shone from his face, and the veil which he ordinarily wore to shroud it from them, he became to them something mysterious, something awful ; they watched his movements with a timid and subdued curiosity [Exod. xxiii : 8-10] ; he must have seemed to them more than mortal, half-human, half-divine.

And, correspondent to this external manifestation of increased likeness to God, was an inward purification and elevation of character, a passage from strength to strength, from glory to glory which, though Moses himself was perhaps unconscious of it, as he was at first of the light that shone from his face [Exod. xxxiv : 29], is yet very apparent to the careful student of the later Books of the Pentateuch.

We have rarely read as pathetic and sublime a chapter—never one more pathetic or sublime—than the closing one on Moses' Death.

The moral which our painstaking, accurate, gifted and reverent writer draws from the life of Moses is so just, that, though we have exceeded the space we ought to give to our notice of his work, we cannot pass it over.

In his great decision, for or against God and conscience (to which a whole chapter is given—Chapter VI) :

All was involved ; for this God recompensed him [Heb. xi : 26] ; not, however, with the reward that men commonly look for and hope for, power and honor and riches, a soft, easy life of worldly enjoyment, a position of dignity and repose among the great of the earth, but with the far more fitting and appropriate reward of a long life of exertion and toil in His service—a life of hardship, of scant food, frequent fatigue, constant trouble, bereavement, disappointment, but a life cheered by continued close communion with Him, and by the sense of an important task accomplished, of a nation emancipated, instructed, guided, trained, fitted for the work before it, ready, at last, after forty years of preparation, to enter into that inheritance to which he had been commissioned to conduct it, and fitted, amid whatever lapses and shortcomings, to bear a witness for God in the future, to hold aloft the torch of truth, to testify to the nations on behalf of the One God, the One Pure, Perfect, Spirit, Self-Existent, All Holy.

(3) *Samuel and Saul : Their Lives and Times.* By Rev. WILLIAM J. DEANE, M.A.

Where the whole is good it seems invidious to select any particular portion for commendation. Yet we deem the chapter on the "Capture and Restoration of the Ark" to be truly a piece of nice scholarship. Such a wealth of geographical, historical, ethnological, chronological and archaeological learning is rarely to be found within so small a compass. We cannot but feel pride, mingled with thankfulness, when we see how much intellectual activity has of late years been aroused on behalf of the Divine Science. We can almost thank our enemies for their attacks as having brought out the defence.

The deflection of Saul from right, as a theocratic king, who preferred popularity to duty, is finely set forth in the chapter

headed "*Saul's Final Rejection.*" We are glad to notice that Mr. Deane is not afraid of his convictions and boldly accepts certain renderings of Holy Writ as sound scholarship and the trend of the narrative require; *e.g.*, he adopts the rendering of Dean Payne Smith and Klöstermann rather than that of most commentators of I Sam. xv : 32, accepting "in bonds" for the "delicately" of the A. V., and the "cheerfully" of modern commentators. Any one reading the conclusion of the chapter will at once see which fits the narrative the best. So, also, I Sam. xix : 1, where we ought to read "about killing David." And in I Sam. xvii : 52, where the A. V. gives us "Shaaraim," Mr. Deane rightly accepts the septuagint version, which reads—"in the way of the two gates" (the space between the double gates of each city). In many other instances, too many to note here, Mr. Deane, not without calling his reader's attention to it, takes what is undoubtedly the correct rendering of the Sacred text. The contrast between the unselfish, prayerful Samuel and the selfish, heedless Saul, is well brought out in the two closing chapters.

(4) *David: His Life and Times.* By Rev. WILLIAM J. DEANE, M.A.

David is, perhaps, of all lives recorded for our profit the most human. The failings of Abraham, Isaac, Jacob, Moses, Samuel, and even of Saul, are either those conceded only to very holy men, and therefore beyond our sympathy, or else are those we accuse our neighbors of—while those of David rise up in accusation to our individual selves proclaiming, "Thou art the man."

It is for that very combination of saint and sinner that we believe so many critics find fault with the record of his life, forgetting the purport of Holy Writ—writing things for our edification. Modern critics, like the questioners in the Parable of the Wheat and Taxes, ask for fields without weeds. Our Author has done wisely, we consider, in letting his story of David tell its own tale, instead of meeting critics and controversialists at every point. Much the same remarks, as we made on *Samuel and Saul*, are applicable to this volume. Indeed, it is but, as we might call it, the second volume. The central chapter, "*The King at Jerusalem,*" deserves special commendation. The concluding chapter sums up the five-fold character of David—as Man, King, Psalmist, Prophet, and Type of CHRIST.

(5) *Solomon: His Life and Times.* By Rev. F. W. FARRAR, D.D., Archdeacon of Westminster.

Without expecting from Archdeacon Farrar the accuracy and learning of a Rawlinson, we did expect to be charmed by a felicity of expression and brilliancy of diction, of which the Archdeacon can, if he will, be master of. This volume is a disappointment. It is the poorest of the series. The work is of that class of books belonging to those written to order; there is no trace that it has been a labor of love.

Deep reverence of treatment is, perhaps, not to be expected from Dr. Farrar, but apart from such a consideration the reading of this book leaves a disagreeable impression, a bitter, unsatisfied taste.

Let the reader compare the first chapters of *Solomon* with the concluding chapters of *David*, where, naturally, the same events are treated of, and he will find out that not only is the literary style of the latter superior, but that, also, there is lacking in the first that indefinable spirit which the Hebrews endeavored to give expression to by the "Fear of the L ORD."

In the note on p. 43, we have a characteristic manner of the writer's historical treatment. He says:

They (*i. e.*, the Books of Kings) are acknowledged by all inquirers to be honest and trustworthy sources of information, though they are fragmentary, and did not assume their final form till about B.C. 560. But though the language and references of these books show that they were not composed as a whole till nearly five centuries after the earlier events which they record, the author undoubtedly made use of ancient and authentic documents.

What inference would the ordinary reader draw from this? Would it not be that the Books of Kings were written long after the events they narrate? Would it not be that the Books of Kings, as we have them, are not exactly what they ought to be? That somehow they are different from a secular history? There lies in the two paragraphs an insinuation of doubt. Now, as to facts. The Books of Kings cover a period of four hundred and twenty-seven years. It stands to reason, therefore, that no person expects such a period to be narrated by one contemporary. The events narrated are those between the death of David and the final destruction of the Jewish monarchy. When was this last event? When did the Jewish monarchy expire? *About B.C. 562!* How could the Books of Kings assume their final form at any earlier date than 562? Who maintains that the Books of

Kings are anything else than a collection or collaboration of *ancient and authentic* documents. If they are to have any weight as portions of the Divine Records, what else should we expect them to be? A person ignorant of the date of the last event recorded in the Books of Kings would never imagine from the Archdeacon's words that the year when the histories took their final form was the time when the last event recorded occurred.

Again, on p. 157, the writer says of Solomon :

Of the writings which pass under his name, two are now declared by the all but unanimous voice of modern criticism to belong to a later age.

And thus the Archdeacon would *ex cathedra* settle a question which is still an open one. For while it may be true that a number of modern commentators are against the traditional belief that Solomon wrote (say) Ecclesiastes, yet it must be remembered that the hypotheses upon which they base their verdict are discordant; scarcely one agrees with the other. Until critics are more unanimous in their premises, a believer in the traditional opinion may, at least, deem the case *non proven*.

Then, also, on p. 171, we find :

The all but unanimous voice of anything which can be called criticism, decides against this supposition (that Solomon is the author of Solomon's Song), and the unusual words and idioms which occur in the Song, as well as its entire scope, must render his authorship more than doubtful. Neither the title, nor the admission into the Canon, nor the common belief of long centuries, add anything in favor of the hypothesis.

Without deciding against the views of such modern critics who eagerly urge that Solomon was not the writer of the Song of Solomon, surely we may be pardoned if we do urge the very things the Archdeacon so airily dismisses, "the title, the admission into the Canon, the common belief of long centuries," as worthy of being taken into consideration when the time for a decision comes. Dr. Farrar is very severe on those who read Christian meanings into the Song, and speaks thus in reference to those who see in the Song applications to CHRIST and His Church :

A criticism which calls itself religious may denounce the abandonment of absolute and baseless traditions, but he who speaks deceitfully for GOD, he who thinks to be orthodox, by saying what he might know to be untrue, is as if he offered swine's flesh upon an idol altar.

Is this a sample of modern criticism? What would Archdeacon Farrar say of "religious criticism" if it criticised him and his "modern critics" in such a style :

But enough of Dr. Farrar !

*Elijah : His Life and Times.* By Rev. W. MILLIGAN, D.D.

Dr. Milligan, in his first chapter, gives utterance to a thought which is new to us, but is one which deserves deep consideration. We should like to see it worked out in a sermon or essay. After stating that "Theology, as distinguished from the facts that underlie it, ought to be free," and that "theological speculation upon these facts is not for the world at all," he goes on :

It is for the Church already formed, the Church that can sympathise with it, love it, and make clear to herself by means of its height and depth, and length and breadth, of the facts upon which she rests. [p. 17.]

After stating that our LORD convicted the world not by speculations but by a life of love and self-sacrifice, and that, by the application of that life, under the power of the HOLY GHOST, the Church was called into existence on the day of Pentecost, he illustrates the words above quoted.

Then came the period of theology, but it is contained in letters to the Churches, not in sermons to men without their pale.

Put the two statements quoted side by side, and they will be fruitful of much thought. It is remarkable, also, that our author is a Presbyterian, and not a Churchman. The chapter on the training and discipline of Elijah is reverent and deeply suggestive.

Take the concluding thought :

The argument for missions has been too much associated with the thought of simply plucking brands from the burning. Here is another view to be taken, by which this ought, at least, to be always accompanied. We send our missionaries into the field of heathenism that we may there discover those who, already touched by the Spirit of CHRIST, wait for the full revelation to their souls of the life and light of men.

We rub our eyes. Are we dreaming? Milligan has taken Farrar's place. The Presbyterian is a better Churchman than the Churchman. We can quote no further, but can only refer the reader to p. 75, for instructive comments on Prayer and the "Bread of Life;" to p. 95, that the proclamation of mercy, not the denunciation of wrath, are the final and most efficient means to which God trusts for the establishment of His kingdom among men; to p. 113, on the permanent opposition of the world to the Church. We would also commend as a model of reverent criticism that on the Ascension of Elijah. [pp. 139-175.] We close the volume with a feeling of thankfulness—thankfulness to the learned Author, and thankfulness for its deep and reverent tone.

*Isaiah: His Life and Times, and the Writings which Bear his Name.* By Rev. S. R. DRIVER, D.D., Regius Professor of Hebrew. Oxford.

In this work, Canon Driver has availed himself of the wealth of illustrative material which the modern discovery and deciphering of cuneiform inscriptions places at the disposal of Biblical students. No other work yields, within so small a compass, so exhaustive a treatment of the times of Isaiah, of the critical questions arising from the Prophet's writings, and of the significance and fulfilment of prophecy.

The second chapter gives us an account of the condition and prospects, at home and abroad, of the Kingdom of Judah when Isaiah first stepped into public life in the last year of Uzziah's reign. The reigns of Shalmaneser and Sargon and the early years of Sennacherib are told us with as much necessary detail as will enable us to grasp the position of Isaiah at that time. We are indebted for these details, which throw such a light on the various aspects of the Prophetic utterances to the decipherment of the cuneiform inscriptions of Assyria, which enable us to trace the reigns almost year by year. In the chapter, entitled "*The Great Deliverance*," we have told us how, in accordance with the Prophetic predictions, Jerusalem was delivered from the hosts of Sennacherib. In the account of the various stages which led to Sennacherib's campaign, and to Israel's partial overthrow, stages confirmed at every step by the monuments which, being dead, yet speak, we have a wonderful illustration of how GOD "spake by the Prophets." The second part of the volume treats of the prophecies unrelated to Isaiah's age, especially on Israel's subsequent redemption and restoration. The last chapter deals with the vexed question of the authorship of chapters xl-lxvi, where Canon Driver sets forth arguments against Isaiah being their author, and in favor of a Prophet writing toward the close of the Babylonian captivity. A chronological table is appended. It is well to remember that, since it is the basis the Canon accepts of the chronology of the Assyrian inscriptions and of the chronology of Dunck and of the writer in the *Church Quarterly Review*, January, 1886, rather than that of Wellhausen or Kamphausen.

It has often been objected to writers on Isaiah, that they appear to have had their imagination kindled by the writings of the most imaginative of Prophets, and the request has been made for a plain, practical treatment of the subject. Here is such a work. No one can accuse Canon Driver of having been led away

by imagination. Plain, practical, sober, and rather dreary, the style of this work will never lead the judgment astray by drawing on the imagination.

*Jeremiah and His Times.* By Rev. T. K. CHEYNE, D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford.

Here, as in Isaiah, we recognise what Assyriology has done for the elucidation of Holy Writ. If Canon Driver's work lacked imagination, the same cannot be said of that by Canon Cheyne. Canon Cheyne is a critic of the new school, and hesitates not to disavow all belief that Moses wrote the Pentateuch, and in many ways the reader recognises the impatience of the "modern critic" in this volume, but curiously enough at the very outset our critic pleads for the free use of imagination. A biography, without imagination, is almost valueless in his eyes. That he gives reign to his imagination is readily admitted from the very commencement of this volume. The second chapter endeavors to construct a history of the early life of Jeremiah, of the friends who influenced him, and were influenced by him, where we have a very thin substrata of facts for the airy edifice built on them.

That "a fresh and open-minded re-examination of the religion of the Old Testament is urgently called for" is boldly claimed, and yet, in the same breath, we are told, that "the phenomena of Biblical religion cannot be brought under the clear, cold definition of Western orthodoxy."

On the Deuteronomy controversy, Canon Cheyne admits of no alternative view. Deuteronomy is not by Moses; the only thing to be settled is to whom else to ascribe it. After leading the reader to believe that Jeremiah was the author, he abruptly informs him [p. 68], "that he sees no sufficient reason to believe" that such was the case. And in the next chapter the impression left on the reader is that Canon Cheyne would be satisfied if he could fix on Hilkiah and Jeremiah as the two authors of Deuteronomy. He has got so far as that there were *authors*, not *an author*. He says :

Could it be further shown that the High-Priest Hilkiah was Jeremiah's father, one would be strongly tempted to accept Hitzig's view that the finder of the book was also its joint author. But I doubt whether the knowledge of these facts would throw any fresh light on the Prophet's character. [p. 81.]

Having decided that a "prophet and a priest" were the authors, our imaginative critic looks with envious eyes on Hilkiah

and Jeremiah. Hilkiah is a Priest, Jeremiah is a Prophet. Now, if we could only unite them by some common bond, the temptation would thus become almost too strong, and father and son, priest and prophet become the forgers. Then, as the idea presents itself, that to view Jeremiah as a forger would be rather awkward, to say the least, and would detract from his morality somewhat, he hastens to say that the knowledge of such facts (that Jeremiah and his supposed father were forgers), would not throw *any fresh light* on the Prophet's character.

We venture to differ, although we lay claim to no such critical or imaginative powers as the Canon, that to ordinary people, to very ordinary people, if he likes, to discover that a man is a forger does throw much fresh light on his character.

Chapter VI shows that our Author is somewhat apprehensive lest he should be asked :

Have you not expressly accepted the help of imaginative conjecture in filling up the scanty notices of contemporary records? Why should you refuse the co-operation of these early traditionalists, who were themselves so imaginative? [p. 182.]

We end with the question which Canon Cheyne puts to himself. It is the best comment on his mode of "imaginative conjecture."

Canon Cheyne has a perfect right to ventilate his opinions, and to claim a hearing for them, but we doubt the wisdom of including such a work in this series.

*Daniel: His Life and Times.* By H. DEANE, B.D. Grinfield Lecturer in the University of Oxford.

A most interesting volume. The chapters on the education of Daniel, and Daniel's first public appearance, read as if they were written by a contemporary. Mr. Deane accepts the conjecture recently put forward that the Babylonians in Daniel's time cremated their dead, and that that is the reason why the fiery furnace "was wont to be heated." He also reads Nebuchadnezzar's dream of the great image as referring to the kingdoms of Babylon, the golden city; Persia, superior in extent, but inferior in solidity; Greece, of Alexander and his successors, divided between the Ptolemies and the Seleucidæ; and Rome, in its many subdivisions, comprising elements, as heterogeneous as clay and iron. Mr. Deane believes that the destruction prophesied to Rome has not yet come to pass, that the unhewn stone is rolling towards the feet of clay, but

has not yet shattered them. The unhewn stone being the indestructible kingdom which God will set up in the days of the Fourth Empire. That Kingdom being that of CHRIST'S Church.

The true worth of Nebuchadnezzar is well brought out by showing how loyal his people were during his terrible insanity. A loyalty almost unique, if indeed not unique in Eastern history.

Early Christianity had, too, its "modern critics" and its "higher criticism" and the history of Nebuchadnezzar, as recorded by Daniel, seemed so irreconcilable with facts as they knew them, that they treated the matter as an allegory, taking Nebuchadnezzar to represent Satan. Modern research bringing to light the ancient monuments and inscriptions, has shown us the simplicity of the history of Nebuchadnezzar, as recorded for us by Daniel. Surely every age has need of the gift of patience.

The vision of the ram and he-goat Mr. Deane interprets thus: The he-goat means the Grecian Empire; the single great horn, Alexander the Great; the breaking of the horn, Alexander's sudden death; the four horns, Thrace, Syria, Macedonia, and Egypt, under the four Kings, Lysimachus, Selencus, Cassander, and Ptolemy; the little horn, Antiochus V.

The last chapter deals with the authorship of the Book of Daniel, in which Mr. Deane evidently favors the opinion that Daniel himself was the author.

*Jacques Bonhomme, John Bull on the Continent, and from my Letter-Box.* By MAX O'RELL. New York: Cassell & Co. (Limited.)

*Jacques Bonhomme*, which describes the Frenchman at home, occupies 127 out of 168 pages of this volume.

The first chapter contains an account of French school-boy life. It is very true, though it does not touch upon the darker side of that life which he rightly calls barrack or prison life. As to the spying system, which Wilfrid Ward tells us, in his recent biography, his father was inclined to condone, if not to admire. This is what our Frenchman says of it.

The ushers, or *pious*, are mere watch-dogs. They are ignorant, ill-bred outcasts, whom the boys detest from the bottom of their hearts. [p. 12.]

And again, on p. 40, "The Frenchman's Education does not Prepare Him for Manhood."

If Max O'Rell is not as witty when speaking of his own

country as when speaking of John Bull and his island, it is that he knows his subject better. His work in England was, in many cases, almost all wit, in this work his wit is more under control because he is forced to be accurate. To those who know France and his comic papers, his chapter on "The French at War," which ought rather to be called "The French Soldier in Peace," will appear rather tame. It is truthful as far as it goes, but it might go so much further! The French soldier takes the place of the policeman (in the comic English papers) and of the Irishman combined. Even his stupidity is always bright. We quite sympathise with his indignation, that French women should be called frivolous. An English or American woman is a hundred times more frivolous. A French woman is deft, cheerful, and always anxious to please. Superficial observers meeting such a woman in a tram-car, or in an omnibus, or in her *salon*, mistakes this readiness to adapt herself to frivolity. Any one who knows the *ménage* of a French house, knows very well that if any one is frivolous, it is much more likely to be the man than the woman, mother, or daughter. The good qualities of the French peasantry are sympathetically told us, but what of the terrible meanness and sordidness which accompany those virtues? O'Rell is, however, quite correct when he says the best critics France has had have been Frenchmen. One of the main reasons of that is, the exclusiveness of French society, owing to its passionate regard for home life. It is afraid to admit any one within the charmed circle, lest its sanctity be destroyed. His narrowness, insularity, if such a term may be used, and his *chauvinism*, is all caused by the belief of the Frenchman that there is nothing worth having *hors de chez lui*. As to the morality of the French, we believe O'Rell is again right when he declares it will bear comparison with that of any nation. Our belief is that it exceeds. Travel France through, and how rarely will you hear of cases of immorality on the part of married couples. Paris is not France, though unfortunately Paris has governed France in politics and literature of late. If Americans would get a good idea of French life, let them read Balzac, the greatest novelist, in our estimation, of any age or nation.

In these sketches Max O'Rell is pleasant and chatty, though not very deep; nor does he touch on matters which we should expect he would have done; however, he may give us some day some further chapters.

*John Bull on the Continent* is kindly written, though very superficial. The sample of letters given from *My Letter-Box* are amusing, and show what odd people there are in the world.

*Studies in the South and West, with Comments on Canada.* By CHARLES DUDLEY WARNER. New York: Harper & Bros. 1889.

This volume deserves wide reading. We have recorded in it the observations of a thoughtful and painstaking critic. This vast continent of ours is really a *terra incognita* to us. It may seem paradoxical to say so, but the more it gets inhabited the less we know about it. In former days it was easy enough to think we knew all about it when we spoke of the Eastern States, of the South and of California, but now as the land is filling up, and, as the recent rush to the Oklahoma reservation showed, there is but little good land left for homestead purposes, we feel that the task of knowing anything much beyond the State we live in is too great, and so lump up all this *terra incognita* as the West, or the East, or the South, or the North, as it may be. Then again as cities grow and prosper the migratory element becomes absorbed in them. New permanent homes come into existence. Persons are now reared amid surroundings and comforts which do not tempt them to leave their homes.

Take Cincinnati as an example, which, as Mr. Warner rightly says, has developed its own life without much infusion of fortune-hunting blood from the East. In proportion as man gets settled, so his interests concentrate. We here in America are rapidly approaching the same status of the Europeans. The divisions are becoming as accentuated as they are in Europe. The Michigan man looks upon the Louisianian very much as the Normandy man looks upon the Provencal. The climate is forming, and that more rapidly than we are aware of, different races of men, just as it did in Europe. Does not Chicago owe much of its business energy to its climate as well as to its site? A climate not unlike that of London. Climate brings out certain characteristics and represses others. The one tie which in the future will bind all these diverse, and increasingly divergent, characteristics, is the common tie of language. By that tie our Church, as soon as she realises that she is the Church of America, with her English Bible and *Prayer Book* in her hand, will be able to knit these people to her and herself to them.

One of the facts which Mr. Warner comments on is, "the

striking fact in the West is State pride, attachment to the State." This, to an Eastern man, seems strange. He moves into New Jersey out of New York and thinks little about it, but out West it would be like a Scotchman going into England, for a man to cross the border line of his State. This feeling is useful in building up a State, but it shows us we have not seen the last, perhaps, but the commencement, of State rivalries. No one can rise from the perusal of this interesting series of sketches without realising that this century has seen the birth of nations within the territory now under the Stars and Stripes. The individuality, we might almost call it idiosyncracy, of these nations is very marked when Mr. Warner discusses the economic and social topics of the various States. There is also a *rapprochement* between some States, and a repulsion between others. Some States seem fitted, by the similarity of their natural resources, and from the tone of thought prevalent within them to make common cause, to fuse together. No student of our country can fail to notice how certain States fall naturally into certain groups. If our Church rulers are wise they will follow this natural grouping whenever the system of provincial conventions or synods comes to be discussed, rather than the arbitrary grouping of a missionary board, which looks only to a monetary ranking. We have in this book, not the observations of a traveller as he sees the country from the windows of a Pullman car, of such observations we have had a surfeit, but observations taken from among the people. Mr. Warner has evidently taken pains to ascertain not only the character of the people, but also their characteristics, and while doing so he has done his best to trace to their source the well springs of their prosperity or may be adversity. The great economic forces underlying the social life are taken into account, thus the future may be prognosticated with some confidence.

The last eighty pages of the volume are devoted to Comments on Canada. If we do not have a proper appreciation of our land, we have less of the vast Dominion North of us. We forget that Canada has a territory equal to our own, with a population of only five millions, about that of London alone, or of that of the State of New York. It is a great work which so small a population has effected, the confederation and consolidation of the Queen's power from East to West. We ought to feel admiration for the plucky stripling that has built what many claim the finest railroad in the world. Mr. Warner, at the opening of his comments, explains the difference in government between the

Dominion and ourselves. In his description of Toronto, he seems to consider it a model city, vigorous in business, in social life, in education, and in religious life. The police system of our neighbors also strikes him as superior to ours. We have, we believe, adopted the French and German system rather than the English. The influence of the French in Canada is well touched upon, as also that of the Roman Church. It is, however, singular to notice that even such a painstaking and discriminating observer as Mr. Warner is should have ignored completely the Maritime Provinces. When we speak of Canada, we are to apt to think only of Ontario, Montreal, Quebec, and, perhaps, British Columbia, and leave out of question Nova Scotia and New Brunswick. To do so would be like ignoring the New England States in any consideration of the United States. The Maritime Provinces claim that they have given more to the common cause of Confederation than any other part of the Dominion, and that they also furnish the brains for the rest of Canada. Such a claim may be somewhat arrogant, but we have heard the same claim set up by Boston and the New England States before now. Certainly it is curious that if the most prominent men in politics, law, or Church in the whole Dominion be picked out, that the majority will be found to be men of the Maritime Provinces. Newfoundland is not in the Dominion. There is only one thing we regret about this entertaining work ; that is, the absence of an Index. All books, fiction and poetry excepted, that are worth keeping, ought to have an Index. This is a book worth keeping.

*An Honest Hypocrite.* By EDWARD STAATS DE GROTE TOMPKINS. New York : Cassell & Co., Limited.

This novel is so above the average of modern novels that, as we read it, we sometimes wondered whether it was not a new edition of an old work. The style reminds one of an English translation of one of Balzac's lesser novels. It is modelled not after the German style, of which we have had enough of late, but rather after the French. We have no elaborate analyses of the motives and characters of the personages, which we conceive to be the poorest kind of fiction writing, but the personages are made to live out the characters the author has endowed them with. The story all centres round an English priest, who comes out to America, thinking he will in a new country be able to work with a freedom and vim he could not in the old. Bitterly he learns his mistake. He finds in the States a conservatism stronger than any

in England, and an imitation aristocracy as selfish as any in Europe, but without the traditions of a past which force it to take an interest in other classes of life. The description of the moneyed and fashionable congregation at Dene, and of its rector, Dr. Grint, is evidently drawn from life. Unfortunately there are too many Dr. Grints to serve as models, and, alas, such congregations and such priests kill many a soul. Of the trial, temptation and struggle of the hero, we will leave the reader to learn; sure that while many an optimist will say the colors are too dark, yet that all who know anything of the work of the Church in large towns will, alas, confess they are too true. It is a book which we would strongly recommend Englishmen to read before they venture to seek work on this side—if after they have read it they still choose to come out, well and good, they will know some of the disappointments in store for them. Adrienne is typical of many and many an American girl, though our self-love will not allow us to own it publicly.

Mr. Tompkins has certainly the abilities to become a foremost author, and we shall be glad to welcome another work from his pen. So much is evidently written from experience that we felt sure, even before we turned to the clergy list, that the writer was an American priest.

*The Morgesons.* By ELIZABETH STODDARD. London and New York : Cassell & Co., Limited.

A novel dealing with New England life, but with not enough variety of incident in it to make the every-day characters depicted in it very interesting. It strikes us as a true picture of the people the authoress seeks to portray, but after all, New England life, in fiction at any rate, is rather flat, and we have had besides a little too much of it. Life and character are to be found outside of New England, even if Boston does not think so.

*Unspoken Sermons. Third Series.* By GEORGE MACDONALD. London and New York : Longmans, Green & Co.

The admirers of George Macdonald have, in this volume, a third series of sermons, which will not lessen their admiration for the gifted preacher. They are all very beautiful essays; but, as sermons, they lack the teaching element, without which sermons are mostly profitless. The sermon on the *Mirrors of the LORD*, is an exceptionally fine one. From the one on *Justice* we give the following passage :

Our business is not to think correctly, but to live truly; then first will

there be a possibility of our thinking correctly. One chief cause of the amount of unbelief in the world is, that those who have seen something of the Glory of CHRIST set themselves to theorise concerning Him rather than obey Him.

How very true is that last sentence. As essays, as models of style of clear and vigorous English, our clergy would do well to study them.

*Buddhism : In its Connection with Brahmanism and Hinduism, and in its Contrast with Christianity.*

A work by Sir Monier Williams, on one of his special subjects. The characteristics and teachings of the great Oriental religions need neither introduction nor commendation from us.

There is, however, a peculiar interest and importance at this time in a work from so competent an authority on the essential characteristics of Buddhism and its relations to Christianity.

Buddhism is frequently represented by a certain class of speculators in religion as a successful rival, especially in its moral precepts, of the teachings of the Gospel, and Gautama Buddha is spoken of as quite the equal, and in some things the superior, to CHRIST; hence, that his system is one which in its ethical features can be beneficially adopted by all rational thinkers in place of Christianity.

The brilliant poem of Edwin Arnold, *The Light of Asia*, gave an immense impulse to this tendency; and this has since called out other writers on the beauties and excellencies of the Buddhistic system, who have gone far beyond their leader in their conclusions as to its supremacy over Christianity, and in the high place they assign to it as a new element in the general reconstruction of religion, which most of them profess to be looking for in the not distant future.

By a judicious culling of isolated passages from the canonical writings of the early age of Buddhism, they have very easily made it appear as inculcating a morality of self-sacrifice, purity, and the absence of all perturbing desires or emotions which, taking account only of the separate expressions in which its precepts are conveyed, may be presented as a system almost wholly free from the taint of human passion or self-seeking.

Such actions and such expressions there are in abundance in many of their recognised canonical scriptures, whether these be the marvellous records of the life of Gautama or the accredited principles of his teaching as applied to the conduct of life. But while these utterances, when taken by themselves and considered

apart from the spirit by which they are inspired, and the end they proposed to attain, are thus apparently exalted and ennobling in their character, yet in their real and intended import they are not only radically different from the moral teachings of the Gospel, but infinitely inferior to these as a rule of life or a means for the advance of humanity, and we can only comprehend the true significance of the moral tenets of the Buddhist and their relation to those of the Gospel when we understand the essential spirit and name of the system of Buddha, and place this side by side with the purpose and method of CHRIST.

The vital spirit of the whole teaching of CHRIST is to awaken the sin-darkened lives of men to a sense of their sonship to GOD, to relieve them of the curse of sin which has dwarfed and distorted their faculties, and to impart to them the Divine power by which they can begin, even here, to participate in the beauty and activity of a life growing more like GOD, everywhere seeking to lift up other men, and to arouse them to the endeavor to attain to the measure of the stature of the fulness of CHRIST.

As Edgar Quinet says, the aim of Christianity is "to dilate the souls of men, to rid them of the bondage of form, to unite in one, the Head and the Heart of Humanity, to inspire in man the infinite ambition of Immortality."

Hence, the influence of the Gospel has always and everywhere been a mighty stimulus to human progress, and to the elevation, expansion, growth, and helpful activity of all that is best and noblest in the self of man.

It says, "Lust not," because as a son of God you should control the passions of the body within the limits of the healthful law He gave.

"Hate not," because the man you hate is like yourself one of the Redeemed in CHRIST, and each man should be his brother's keeper.

Give, do, work for the good of others, because the whole spirit of the Life of CHRIST is to have you become a fellow-laborer with GOD in making men partakers of the gifts which CHRIST came into this world to bestow, and thus to fill their own lives and the lives of others with the love and the light and the beauty which belong to the children of GOD.

Now, on the other hand, the core and heart of true Buddhism is that all existence, simply as existence, is utter misery, that all conscious being is inevitable wretchedness, that so long as you think, so long as you desire, so long as you feel, you are neces-

sarily subject to the woes of existence, and must continue to suffer from the mere fact that you continue to exist.

It is the practical application of this principle which constitutes the whole purpose of Buddhistic morals. This teaches that the highest, the only rational aim that any man can place for himself, or to which he can call other men, is to learn how to cease from all consciousness of existence, to annihilate all feeling, all thought, all activity, all impulse; when this is completely attained the man has entered Nirvana, or as the word itself means, his existence is "extinguished like the blowing out of a candle." Accordingly, the key-note to all their system is that every man should endeavor, as his only wise object of life, to approach as nearly as is possible to the condition of Nirvana in this world; hence, the Ideal Buddhist is the man who succeeds in coming most nearly to the reality of self-annihilation in the conduct of his daily life, who has brought himself the most completely to subdue to insensibility all that he is conscious of in feeling, thought, activity, and desires, while yet here, with the sole purpose that all these shall utterly cease hereafter. And accordingly he is commanded to "Lust not," simply because lust is an impulse, the expression of an active desire, and, as such, keeps alive more of the sense of existence; so too with other commands. The instruction is given to "Hate not," for why should that being hate, whose only use of life is to destroy the feeling that he is living at all?

Also he is bidden "Eat whatever is given you, whether it be filthy or clean." Since to care what one eats is to allow the influence of the senses to have some effect, and so far be a hindrance to his entrance into Nirvana, that is to the utter extinction of all feeling or sense of existence, and so on, through the innumerable applications of this desolating principle to all the conditions and events of human life; everywhere drying up forever the springs of activity and progress in man, for the sole purpose of escaping all the pains of existence by ceasing to feel we exist. As we thus place the moral system of the Buddhist beside that of CHRIST we see the radical difference of their respective characters. The nature and influence of the Gospel, wherever they are not thwarted or perverted, are all towards activity, progress, and the elevation of true manhood in the individual and the race, while Buddhism, unless it have received some other impulse from without, bids man to be inert and useless, to make of self the centre of all purpose, and to set as this purpose the present stupefaction

and the eternal annihilation of that self. To realise the irreconcileable divergence of these systems, and with this, the immeasurable superiority of Christian morals, it is only necessary to know what Buddhism is as this is presented by itself in its own canonical and authoritative scriptures, and for those who have not the time or the opportunity to study these for themselves this work of Professor Williams, containing the results of his life, long acquaintance with these works, is simply invaluable.

*The Epistles of S. John.* By WILLIAM ALEXANDER, D.D., Bishop of Derry and Raphoe. New York: A. C. Armstrong & Son.

This volume forms one of the series, entitled *The Expositor's Bible*, and consists of twenty-one discourses, with Greek text, comparative versions and notes chiefly exegetical. A review of the historical surroundings of the First Epistle forms the subject of the first discourse, the second compares that Epistle with the Gospel, the third deals with the polemical aspect, and the fourth is to bring out the spiritual life of S. John. These four discourses form the first part of the volume. The second part gives the Greek text (Tischendorf's, with amendments by Scrivener and Westcott), the Latin of the Codex Amiatinus, the English A. V. and R. V., with discourses mainly exegetical. It is indeed as a disciple of S. John the Divine that the Bishop writes, he writes lovingly, earnestly, temperately, but ever as one strong in the Faith. It is a book that will repay pondering over, and we feel no hesitation in recommending it to the wisest, for even they will learn much. The Bishop has brought out, we conceive, very thoroughly the great spiritual depth of character of the Beloved Apostle.

A preacher deciding on a course of sermons with these Epistles as his theme, will find in Bishop Alexander's exposition and comments, safe guidance and instruction. Throughout, the Bishop, like the Apostle, knows of but one Faith, and discerns his LORD even by, and in, and through, all things. Completed in the calm sunset of a devoted life, it breathes of peace and gentleness in the present, and of steadfast hope in the eternal morrow. Such a work will be no aid to hasty, feverish, ill-digested productions, but to all who prepare their sermons as a labor of love for their Master and do so prayerfully and composedly, who think before they write, and think again before they preach what they write, this volume will, we are confident, open up new thoughts and sharpen the spiritual insight into the verities of the mysteries of the Kingdom of the Son of God.

*The Incarnation as a Motive-Power.* By WILLIAM BRIGHT, D.D.  
Canon of Christ Church, Oxford. London : Rivingtons.  
New York : E. & J. B. Young & Co.

The same earnest, devout, prayerful spirit that pervades Bishop Alexander's work on the Epistles of S. John marks these sermons by Canon Bright.

In these sermons the Incarnate LORD is the alpha and omega, the be-all and end-all of all human life. The sermons are clear in style, lucid in expression, and bold in doctrine. One sermon we would especially commend as treating of a subject but rarely preached upon—that on *Simplicity in the Work of Grace*. Those, however, which will interest us the most within a few weeks are those relating to Christmas. We have one on the preparation for Christmas and another on the gains of a good Christmas. If parishioners, instead of giving their parsons some useless gewgaw in the shape of an expensive Christmas card, would really give a Christmas gift, here is one which will be about the same cost and will bless both giver and recipient, for the priest cannot fail but to grasp and present some of the thoughts here set forth. There is only one present suitable for a clergyman, and that is books. If books have been already given, and the giver is in doubt what to give, then give—books. Surely many of the readers of THE REVIEW must know of some clergyman working away in some rural district, or worse still, in some little town. In either case, the preacher needs books far more than the man in a city, for in a city the contact of intellectual men keeps a man's thinking powers bright. In the country or townlet there is a great temptation to be of the earth earthy, and books, like this one by Canon Bright, the one by Bishop Alexander, or others, commended in this issue of THE CHURCH REVIEW, will give new life, new courage, new hope to preach the Glad Tidings of the Advent of the Incarnate LORD.

*Sunlight and Shadow in the Christian Life.* Sermons by W. J. KNOX-LITTLE, M.A. London : Rivington's. New York : E. & J. B. Young & Co.

We have here fifteen sermons, preached for the most part either in S. Paul's Cathedral, London, or in Trinity Church, New York. Those who heard the preacher in New York will doubtless be glad to have, in a permanent form, the substance of his sermons.

Canon Knox-Little's sermons, however, do not bear reading as well as they do hearing. No doubt because the preacher, not being confined to a wholly-written sermon, is able to insert, on

the spur of the moment, just that finishing touch, just that brilliant sentence which every orator, in sympathy with his audience, feels is necessary to bring conviction home or to clinch an argument. Then there is in this case the absence in the book of the marked personality of the popular preacher. Some preachers bring their sermons home in spite of their personality in the pulpit, others by reason of their personality. Canon Liddon is an example of the former, Canon Knox-Little of the latter. One therefore gains by reading, the other loses. These sermons will amply repay study; they will teach how to present Catholic truths in an easy style; they will teach that a sermon may be simple in style and diction and yet be strong in doctrine, strong in persuasion; they will teach that long sentences are fatal in preaching; they will teach that there must be in the same sermon a constant keeping in sight of the truth to be taught, and a constant presentment of that one truth under different lights. Such teachings must be accepted, since they are the characteristics presented to us by one of the most successful of living preachers. A further marked peculiarity, and without which no man can be a missioner, is the constant attack of the preacher to the heart of the hearer. One can see how the preacher parries and thrusts, always with that one objective in view. By piercing the heart he hopes to let into the soul the light of Divine truth, then repentance and amendments will inevitably ensue. These sermons are thus a model of style to missioners desirous of presenting the Catholic truth to their hearers, and awakening audiences to a permanent amendment of life. Much of the mission preaching is too often exciting, leading to quick but evanescent results. These addresses subdue rather than excite, and lead to the question, Master, what shall I do?

Another suitable Christmas gift.

*The Sermon Bible: Psalm CXXVII to Song of Solomon.* New York: A. C. Armstrong & Son. 1889.

This appears to be the third volume of a very excellent series. The two previous volumes, we presume, dealt with the portions of the Bible antecedent to Psalm LXXVII. The plan of the volume is to give excerpts from modern writings, not necessarily sermons, as they bear on the text. One example will explain the method. We take therefore 105 verse of Psalm CXIX, as it is treated on p. 159. First we have the text in leaded type. "THY WORD IS A LAMP UNTO MY FEET AND A LIGHT UNTO MY PATH." Then follows a quotation nearly a page in length, from a sermon by Canon Liddon, taken from the *Christian World Pulpit*, vol.

xxiv, p. 369, and next one of almost equal length from W. Lindsay Alexander's *Christian Thought and Work*, p. 39. Then follow references to J. Keble, *Sermons from Advent to Christmas Eve*, p. 257; G. Brooks' *Outlines of Sermons*, p. 199; T. Champness, *Homiletic Quarterly*, vol. ii, p. 424; *Sermons for Boys and Girls* p. 336.

In this manner the preacher has given him, at some length, the comments of well-known men on the text he has chosen, and references to other modern sermon writers. The selections appear to us very fair. Of course, they are not all from the clergy of the Church, but certainly the bulk of them are, and as the greatest preachers of our days have been loyal Churchmen, the teaching contained is much sounder than would at first sight be expected from such an "*omnium gatherum*." We regret there is no Index. There ought to be given at least the authors quoted or referred to with the page where quoted or referred to. We notice the following names of our divines: Liddon, Pusey, Keble, F. D. Maurice, Kingsley, Talbot, the Warden of Keble, Archbishop of York, Vaughan, Dean Plumptre, Phillips Brooks, Dean Alford, Bishop Woodford, Dean Perowne, Aitken, Mozley, Bishop Alexander, etc. From sectarian preachers there are really some excellent excerpts, which counterbalance some weak effusions by Parker, of City Temple notoriety, and his congener Beecher. Such a volume exhibits in a startling manner the power of the Church. Not many years ago such a volume to appeal *ad populum* would have had to be three-quarters filled by excerpts from homilies by men outside of the Church. It is an abundant testimony also to the ascendancy of the Catholic school in English theology. We shall be glad to welcome the next volume, and trust the publisher will be well repaid by his venture, and that ministers of all denominations will be the purchasers. It is by such publications that the cause of Christian unity is mainly furthered. Knowledge knits, ignorance isolates.

*A Manual of Historical Literature.* By CHARLES KENDALL ADAMS, LL.D., Professor of History and President of Cornell University. New York: Harper & Brothers.

The third edition of this valuable work contains several alterations and additions, so as to bring the work down to the opening of this year. To a student of history, or of any portion of history, the work is invaluable, giving, as it does, every work, modern or ancient, bearing on the subject or period. In the list is included not only works which confessedly are histories, but

works throwing a light on certain portions of history, such as Bulwer Lytton's *Rienzi* and *Pompeii*, Wiseman's *Fabiola*, Mrs. Oliphant's *Francis of Assisi*, etc. We only wish some one would do the same work for Church Literature, as is here done so well, so accurately, and so exhaustively by Dr. Adams. In studying, it is more than half the battle to know which books to get. If the student of Church History has not got everything cut and dried for him in this manual, at any rate he will find great help from it, by looking up in the Index the subject he wishes to study, e.g., Puritanism, Protestantism *vs.* Catholicism, the Reformation (which has quite a copious text), Jesuits, etc.

*The Ice Age in North America.* By C. FREDERICK WRIGHT.  
New York : D. Appleton & Co.

This is a magnificent work. The patience, erudition, and accuracy needed for such an undertaking is too rare now-a-days for us not to welcome heartily this contribution to the history of our planet. The publishers have done their part to present this *magnum opus* in a fitting manner. Paper, type, illustrations, and general finish are worthy of the letter-press. The Church has nothing to fear from, and has every reason to welcome such earnest and painstaking students as Mr. Wright. We thoroughly endorse the closing words of his Preface : "It is incumbent on us to welcome the truth from whatever source it may come."

Our Author, after examining into the constitution of glaciers, takes up one by one the glaciers on the Pacific Coast, the Muir Glaciers, the glaciers of Greenland and in other parts of the world. We then have an examination into the causes and dates of the Glacial Period. Finally, Man and the Glacial Period is considered at fitting length.

It is a work of absorbing interest. We may not agree with every conclusion of the writer, no more than we should expect him to agree to every conclusion of a preacher.

Such works ought to form part of the curriculum of every theological student. They ought to be welcomed as aids to the study of Holy Writ. Every age has its own revelation, and the revelation of our own age appears to be that afforded by the research into antiquity. The past is made to teach the present. We see that, in the excavations and explorations in Ægypt, Assyria, Rome, and England, and, we confess, no less in the study of primeval man and the first periods of this world's history. Dogma and doctrine belong alone to the Apostolic ministry, to expound and teach, for they alone receive the grace for that work,

but shall we deem laymen incapable of preaching sermons? Far from it; every study, every research, every investigation into God's world, its history, operations, and forces may be the text of fruitful sermons, throwing continuous light on dogma and doctrine.

Mr. Wright gives his conclusions as to *Man and the Glacial Period* very impartially. To us the whole matter is *non-proven*, and much further research is needed before the slightest point can be definitely accepted. Mr. Wright accepts the view of the remote antiquity of man, and we have in the adoption of that view by Professor Whitney and others, the nucleus of a pretty little scientific quarrel. The following is worth pondering over :

The most formidable opposition to Professor Whitney's conclusions come, curiously enough, from evolutionists. So that, upon this question, they are now found 'among the prophets.' The thorough-going evolutionist believes that early man was ape-like in his features, and that he invariably passed through a stage in which he used rough stone implements before learning to polish them. But the Calaveras skull, which, if genuine, far antedates anything human which has been discovered in Europe, is not of a particularly inferior order, and the implements purporting to come from under Table Mountain are not of the palæolithic type, but though exceedingly coarse and rude, correspond to those of the smooth stone period in Europe. [p. 565.]

*The Epistle of Paul the Apostle to the Romans, with Notes, Comments and Illustrations.* By Rev. LYMAN ABBOTT. New York : A. S. Barnes & Co.

This is one of those compositions that do more harm than good. Possessed of a lively imagination and unfettered by the restraints which a knowledge of the rudiments of theology or the slightest acquaintance with the Fathers would impose, Dr. Lyman Abbott discourses concerning S. Paul in Six Introductory Chapters to what he is pleased to call a "Commentary." The aim of these chapters seems to be to prove that S. Paul was a headstrong, rebellious, and disobedient lay preacher, of very much the same class as the freakish preachers who sprung up during Elizabeth's reign. Sentence after sentence is evolved with no other authority or reference than the writer's inner consciousness. At the same time, there are signs here and there that the writer catches now and again a vision of higher things, as when he gravely announces in his Preface, as if it were a new discovery on his part, that he "believes that scholastic theology has been imputed to Paul's writings, not deduced from them; that he is essentially a Christian mystic; that his teaching, although cast

in a different mould, is in its spirit essentially that of the Fourth Gospel."

By scholastic theology we suppose the writer means modern German scepticism and not what theologians understand by that phrase. The work appears to us as the result of a painful effort to escape from the thraldom of German scepticism and Calvinism. As such, it was no doubt useful to the writer, and possibly may be to such Protestant ministers as are still under a like bondage. Our sincere regret is that it should be put forth as a popular Commentary instead of remaining in the obscurity of the writer's drawer. Such books make shallow Christians, and are the best handmaids to Agnosticism. All sorts and conditions of names are dragged in as catchwords to wake up a sleepy congregation from Caligula to Washington, from Aristotle to Edison, and from Plato to—Dwight L. Moody. By a plentiful sprinkling of such names, the ignorant assume wisdom in the writer. As for the Commentary proper, that is mainly made up of quotations from Alford, Jowett, and Meyer, and shows no trace of erudition or original research on the part of the Commentator. To the scholar the work is useless; to the theologian a source of grief, while to the humble and devout, though unlettered, a delusion if not a snare.

*JESUS CHRIST, the Divine Man: His Life and Times.* By J. F. VALLINGS, M.A. New York: Anson D. F. Randolph & Co.

We have here one of the best of recent works giving a continuous narrative of our LORD'S earthly life. It is written in an earnest and deeply reverential spirit. We very much regret, however, that in its present shape we cannot recommend this volume; not from any fault of the scholarly and reverent writer, but because it is included in the series of *Men of the Bible*. How the publishers could have committed so egregious an error we cannot conceive. The slightest reflection would have shown that, to a Christian, to a believer in the Incarnation, our LORD JESUS CHRIST cannot in any way be classed among any series of men, however holy or blessed. So soon as the publishers shall rectify this oversight, we shall be very happy to notice at length this admirable life. We would suggest as a title to the series, "JESUS CHRIST and His Witnesses in the Bible." In the meantime, if this work could be bound in a different cover to the series, and all reference to it in the advertising pages as one of the series be omitted, then it could be admitted on our shelves. We repeat our regret at having to enter this protest,

and sincerely trust that the publishers will, by complying with our request, enable us to review Mr. Vallings' work.

*Jacob and Japheth: Bible Growth and Religion from Abraham to Daniel.* By the AUTHOR OF GOD IN CREATION, etc. New York : T. Whittaker.

Our anonymous author endeavors in this work to refute the theories of "higher criticism," and those of M. Renan especially. The work is written in a popular style, and is therefore suitable for a parish library. It will be read and enjoyed where more erudite and logical works would lie, uncalled for, on the book-shelves.

*Christianity and Agnosticism.* New York : D. Appleton & Co.

Under this heading are collected the papers by Dr. Henry Wace, of King's College, London, Professor Huxley, the Bishop of Peterborough, W. H. Mallock, and Mrs. Humphry Ward. In our opinion, the most logical paper of the series is the one by Mr. Mallock, and the least logical that by Mrs. Ward. This volume will prove interesting to keep. In (say) ten years' time, the volume will be read with the same languid curiosity with which we read the essays and works of a past generation. It will serve to mark the high-water mark to which Agnosticism reached. So far from believing that Agnosticism, as a logical substitute for belief, is spreading, we believe, from every evidence that reaches us, that it has seen its meridian. Within a few years it will give place to a new mode of denial. We conceive that the arguments to be deduced from the failure of the successive waves of unbelief to overthrow the Church of GOD have not yet had that recognition given them they deserve. One wave succeeds another, to be succeeded in turn by yet another, and so on, *ad infinitum*. In other branches of pure reasoning, such a phenomenon would not be passed over as unworthy of notice or argument. On the contrary, failures of the past give the success of the present. When the Faith is the object of attack, the self-sufficiency of the attackers is so great that no thought seems to be given to the failure of previous onslaughts. These papers are useful for such of the clergy who think and study, to have by them, as giving in a convenient form, the boldest of the criticisms levelled against the Christian Faith. Many a priest is unable to convince an honest doubter, because he has never mastered the arguments which have made such a man an Agnostic. A priest should be like a lawyer, and know what the other side has to say, if he would win his brief.

*Church History.* By Professor KURTZ. Vol. II. New York : Funk & Wagnalls.

This is the second volume of the authorised translation, by the Rev. John Macpherson, of this standard work. It deals with the period covered between 911 and 1294. The same caution we gave when noticing the first volume in the last issue of *THE CHURCH REVIEW* is again needed. The Churchman is to remember the work is not a store house of doctrine, but rather an accumulation of doctrines, facts, and references. He has thus to carefully weigh every statement put forward before he can accept it as affording ground for the conclusions of the erudite professor.

As an encyclopædia of Church History, bringing from every quarter contributions on the movements and controversies from the tenth to the thirteenth centuries, the work is unrivalled. No scholar can afford to be without it. The section on Public Worship and Art, 104, is fair, though not very full. If we understand the meaning of the conclusion of it, Professor Kurtz attributes the origin and foundation of Freemasonry to the Benedictines. The part of the volume which we consider of special value, is that dealing with the rise and growth of Continental Protestantism. The short summary of the Reformation in England is fair, though not worded as an English Churchman would consider strictly accurate.

He says, p. 316 :

This (*i.e.*, the passing of the XXXIX Articles in 1571) brings to a close the first stage in the history of the English Reformation, the setting up by law of the Anglican State Church with Episcopal constitution, with Apostolical Succession, under royal supremacy as the Established Church.

Even Professor Kurtz seems to think that some new church was set up in Elizabeth's reign.

The account of the Deformation, which term he aptly gives to the outgrowth of the Reformation, as shown in Mysticism and Pantheism, and then in its first organised form of Anabaptism is excellent. An account of the Counter Reformation or struggle of the Roman Catholic Church to regain its lost ground, brings the volume to a close.

*Jonathan Edwards.* By ALEXANDER V. G. ALLEN, D.D. Boston and New York : Houghton, Mifflin & Co.

At the outset a word of praise is due the *Riverside Press* for the excellency of the type and make-up of this volume. As a

contribution to the history of sectarianism, this work of Dr. Allen's is useful. We doubt, however, whether even among the successors of Jonathan Edwards there will be found many who will care to have their dead and buried interest in the man revived. Few and far between are the preachers who would find it in their conscience to emulate the fanaticism, or even preach the views of him whom in the abstract they profess to regard. The particular views which Jonathan Edwards took of certain points of doctrine are by tacit consent no longer held as tenable, even by the most conservative of his followers. No Churchman can close the volume without a feeling of sadness, that so much intellectual vigor, and such earnestness of purpose should have had apparently no other fruit than the dismal Calvinism which even now is mistaken by many for Christianity. It is mournful to think how much modern Agnosticism is the direct result of such caricatures of Christianity. In looking back upon the past and such leaders as Jonathan Edwards, how solemnly does the Master's warning come to us that such leaders are indeed but blind leaders of the blind. How saddening to think into what a dark ditch of despair countless human beings have been brought by such self-appointed leaderships.

*The Sacramental Teaching of the Lord's Prayer.* By the Rev. EDWARD A. LARRABEE, S.T.D. Milwaukee, Wis.: The Young Churchman Company.

The Bishop of Springfield contributes a short Preface, in which he takes exception to the definition of a Sacrament as contained in the XXXIX Articles. He does this in the hope of obtaining a larger liberty in the use of the word Sacrament than is usual with American Churchmen. He has taken very slippery ground, we believe, for his argument. We have to seek for a definition of a Sacrament as understood by this Church elsewhere than in the XXXIX Articles. To prove that the XXXIX Articles are wrong, will not give us the desired permission so long as our Catechism remains as it is.

What meanest thou by this word *Sacrament*?

I mean :

- (i) An outward and visible sign of
- (ii) An inward and spiritual grace given unto us;
- (iii) Ordained by CHRIST himself,
- (iv) As a means whereby we receive the same, and
- (v) A pledge to assure thereof.

And, moreover as,

- (vi) Generally necessary to salvation.

If we accept that definition, then only the Gospel Sacraments are included within it as fulfilling all the six conditions—Confirmation includes four; Holy Orders, five. We are perfectly willing to admit that Baptism, the Holy Communion, Confirmation, Holy Orders, Penance, Holy Matrimony, and the Unction of the Sick, are Sacraments so far “as they all have an outward and visible sign of an inward and spiritual grace given unto us,” but, honestly speaking, five of them are not what the English and American Churches define as Sacraments, and, therefore, it is better to call them Sacramental Ordinances or Rites. Not a shred of Catholic teaching need be lost by being obedient to the Church’s definition.

Mr. Larrabee takes the seven petitions of the LORD’s Prayer and makes each one a text for Sacramental teaching.

*In a Fair Country.* Illustrated by IRENE E. JEROME. *Essays from “Out-Door Papers.”* By THOMAS WENTWORTH HIGGINSON. Boston: Lee & Shepard.

With this superb volume before him the critic’s only duty is to admire. The paper, the binding, the letter-press, the illustrations are all beyond praise. In *April Days* we have illustrations of rare beauty, giving us April flowers, April songsters, April scenery. As a specimen of beautiful engraving we would point out the illustration entitled “Can Trouble Live with April Days?” *April Days* are followed by *My Out-Door Study*, where we have again a wealth of illustration, vignettes, and full-paged views, all of rare excellence, illustrating and illustrated by the text. *Water Lilies* gives the artist and engraver abundant opportunities to exhibit their talents. The play of shadow and light is beautifully rendered in the illustrations entitled “Through Green Pastures and Still Waters,” and the scroll of water lilies on the last page is charming. *The Life of Birds* introduces us to pretty vignettes of birds and blossoms. In *The Procession of the Flowers* we have passing in review before us, harebells and wild roses, white corydalis and lady’s-slipper, yellow daisy and blue gentian, and many a dainty flower and floweret. *Snow* concludes the book, and affords us many charming scenes. “Happy Hollow” shows what a pretty picture artistic treatment can give us out of very little.

It was a happy thought to show that our own fair country, in her every-day dress, can yield pictures as charming as Spain, Italy, or England.

This magnificent volume reflects credit on all engaged in its

production. It has a merit which many a gift book has not. It will be an acceptable gift to any one, priest or layman, poor or wealthy, scholar or simple—except of course to young children, who would only spoil so beautiful a production by rough or careless handling. To a sick person, confined indoors, it would be doubly welcome, owing to its abundance of illustrations and clear type. Such a book calms, while pleasing, induces musing, and is thus restful, while higher thoughts will wing their way from the creatures of Creation to Creation's GOD.

*The Wooing of Grandmother Grey.* By KATE TANNATT WOODS. Illustrated. Boston : Lee & Shepard.

A volume intended, we suppose, more for the youngsters. If so, its only fault is that it is too dainty. The printer, the engraver, the book-binder, the gilder, have all given of their best, so that we feel that it must be handled with care and scrupulously clean fingers, and without the eager thumb to the mouth. It is a story of a Christmas tide for Christmas. Pure, healthy and true.

*Travels and Adventures of Little Baron Trump and His Wonderful Dog Bulger.* By INGERSOLL LOCKWOOD. Illustrated by George Wharton Edwards. Boston : Lee & Shepard.

How Little Baron Trump saw the light, and whether he was born on the water, on an island, or on the top of a mountain, of the early friendship of Bulger, and how he saved his young master from "sticking in the mud," how the little Baron got rid of his tutors and set out on his travels and the many curious, quaint, and incredible adventures that befell Master and Dog, it is not for us to tell. The young reader will have to discover all this and much more when he gets this book if Santa Claus is indeed kind enough to put it in his stocking. The illustrations are quaint, but fashionable, being Japanesque (if such a word may be coined), and the story is a good, long, story. Parents who do not know how they will keep the youngsters quiet when home for the holidays have here an infallible charm. Story books of late have been too short, so that they have been read through at a sitting, and too gorgeously got up for every-day use. This is a capital story, free from namby-pambyness, full of fun, and quite free from any trace of the Almighty Dollar or getting-on-in-the-world or one-day-being-President morality. We cordially commend it as a present for the young ones, who know enough to read fluently, and prophesy that when they have gone back to school many an elder one will take it up on the sly and read it with laughable enjoyment.

*Almanacs.* Issued by Lee & Shepard, Boston.

We have in these almanacs something quite novel. They consist of twelve or more cards, held together by little silver rings and chains and white silk cords and tassels, so that each card forms an almanac for the month. Each card is illustrated by some quaint device or pretty conceit appropriate to the month. The idea is excellent, and if only Messrs. Lee & Shepard would give us some Almanac cards, or Christmas cards in the same style but with figures and vignettes appropriate to our Holy Religion, we are convinced they would have a ready sale. Enough deference has been paid to heathen fashion in having dogs and cats, owls and monkeys depicted on so-called Christmas cards. It is time to cater for Christians who, when they send a memento of their remembrance or affection at the Holy Season of Christmas, desire that it shall convey some allusion to Him who was then made Man that He might knit man and God into one eternal Brotherhood. We do desire to see that season depaganised and re-Christianised, for that reason we cannot commend any Christmas cards which ignore the Incarnate L<sup>O</sup>R<sup>D</sup>.

*The Apostle of Burmah*: A Missionary Epic in Commemoration of the Centennial of the Birth of Adoniram Judson. By WILLIAM C. RICHARDS. Boston : Lee & Shepard.

We cannot help thinking that the story of Missionaries and their work gains in power the more simply and soberly it is told. But even a lesser theme might seem wronged by one hundred and three pages of such poetry as this :

Back in a boat she came the second day,  
And as her soul was great, great her reward :  
At duty's post ere long her bosom's lord  
She welcomed, and dark dangers made away.

*Select Poems.* By HARVEY RICE. Illustrated Edition. Boston : Lee & Shepard.

This is apparently not the first edition of Mr. Rice's verses. The publishers' leaflet of *Notices of the Press* contains very warm, not to say enthusiastic praise of them, and they will, we have no doubt, give much pleasure to the readers whose tastes they suit. Verse is demanded at many stages of the intellectual life, and we are sure that there is a large number of readers at the one to which this prettily bound and illustrated volume belongs.

## Parish and Sunday School Books.

UNDER this department recent books will be reviewed, and be either recommended or not. Thus, by degrees, a list of reliable Sunday School Books will be formed, containing only such books as have been carefully read throughout, and which are pronounced to be pure and healthy in tone and not antagonistic to the teachings of the Church. Those marked with a star are recommended as suitable for Sunday School and Parish Libraries, and will be added to our list of Sunday School Books recommended for that purpose.

Published by the London SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. New York : E. & J. B. Young & Co.

(\*) *Robin Goodfellow's Brother.* By CECILIA SELBY LOWNDES.

A charming story. Very suitable as a gift to a sick or invalid child.

(\*) *S. Anne's Court.* By C. E. M.

Deals with English country life at the commencement of the century. Capital book for the elder boys or girls.

(\*) *Miss Neville's Discovery.* By A. EUBULE EVANS.

A story bringing with it lessons for young and old.

(\*) *The Way Home.* By HELEN SHIPTON.

A healthy story for boys.

(\*) *Mother's Golden Guineas.* By ANNETTE LYSTER.

The story of a sailor lad. Just the book for young boys.

(\*) *Jungle Jack; or, To the East after Elephants.* By CHARLES H. EDEN.

As its title implies, a story of adventure at sea and on land. Full of incidents, unusual and startling, yet not without the pale of probability.

(\*) *In Scorn of Consequence; or, My Brother's Keeper.* By THEODORA CORRIE.

A book of merit beyond the average. It is not a mere story book with a good moral underlying it, as most of these publications are. Here is an attempt at delineation of character unusual in story books written for the S. P. C. K. We venture to think that this work would have lived even if published outright as a

novel by the usual publishing houses of such fiction. The characters of Giles Hetherington and Placida are drawn with much care. It is a book that can be given as a present to grown-up persons as well as to young folks. It ought to have a place in the school libraries because, as a rule, elder scholars and the teachers find that the library books are too much toned down, or adapted only for children.

(\*) *Edgar's Wife.* By ESME STUART.

A story which boys would vote rather slow, but very suitable for girls.

(\*) *How Sandy Learned the Creed.* By F. E. READE.

A very good book to give as a prize to young children for learning the Creed, or any religious lessons, as it will drive the teaching home.

(\*) *Harry Wilde : A Tale of the Brine and the Breeze.* By GORDON STABLES, R.N.

A story illustrating the life of sailors engaged in suppressing the slave trade on the East Coast of Africa. We must say, notwithstanding the author's assurance that nothing is overdrawn, and that the scenes have been painted on the spot, that many of the incidents seem incredible. This will be but an additional charm to the youthful, boyish mind.

(\*) *From Life.* By PHŒBE ALLEN.

A well-told, and interesting story.

*Our Town.* By MARGARET SIDNEY. Boston : D. Lothrop Company.

*Chrissy's Endeavor.* By PANSY. Boston : D. Lothrop Company.

These two story books are so much alike in style, plot, and character that we suppose they are by the same authoress. They are to glorify the Y. P. S. C. E., or Young Peoples' Society of Christian Endeavor. The girls portrayed are very natural, though we must confess that we have never met them in real life. The men are not so well drawn. They are too priggish, to use a school-boy term. The tone of the books is moral, and though none of the characters are Church people there is nothing directly antagonistic to the Church. The style of goodness is what may be called "the Y. M. C. A. goodness." A morality divorced from doctrine. The prayer-meeting, where men and women exhort and give their experiences, is the great engine for good in both

stories. They are not stories we can condemn, yet we can scarcely recommend them. We conceive them admirably adapted for the Sunday School Libraries of the various Protestant denominations.

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## Sunday School Library.

### BOOKS PREVIOUSLY RECOMMENDED.

*At the Foot of the Mountain.* By ESMÉ STUART.

*Beechcroft at Rockstone.* By Miss C. M. YONGE.

*Cædwalla; or, The Saxons in the Isle of Wight.* By FRANK COOPER.

*Capture of the Wight: A Romance of Carisbrooke Castle in 1488.*  
By FRANK COOPER.

*Christmas Posy.* By Mrs. MOLESWORTH.

*Dragon of the North: A Tale of the Normans in Italy.* By E. J.  
OSWALD.

*Every-Day Heroes: Stories of Bravery During the Queen's Reign.*

*John Joseph.* By G. M. S.

*Little Christian's Pilgrimage; or, The Story of the Pilgrim's Progress  
Simply Told.* By H. L. TAYLOR.

*Mrs. Smith's Lodgers.* By F. E. READE.

*Population of an Old Pear Tree.* By E. VAN BRUYSSEL.

*Red-Letter Saints.* S. P. C. K.

*Three Little Socialists.* By ALICE F. JACKSON.

*Uncle Guy.* By LADY DUNBOYNE.

*Under the Palmyras.* By MRS. JEROME MERCIER.

*York and Lancaster Rose.* By ANNIE KEARY.

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## Sunday School Teachers' Reference Library.

THE following list of books is meant as an attempt to catalogue the books which ought to form the nucleus of a Parish Reference Library. Of late years our Parish and Sunday School Libraries have been filled by novels and novelettes to the exclusion of sterling works on Christian Doctrine, yet if there is one

thing needed above all others by teachers and scholars, it is a clear, definite knowledge of the Christian Faith. Untaught teachers cannot teach. Nebulous knowledge attracts nobody. The great necessity of a good, compact reference library for the use of teachers was repeatedly emphasised by the writers on Sunday Schools in the last number of THE CHURCH REVIEW. It is to help parish priests and superintendents in the selection of sound works that the following list is given ; and we trust will be found useful, not only by them but by the elder scholars, and by the many thoughtful persons in a parish whose faith needs deepening by knowledge.

(1) *Teachers' Bibles : Variorum Teacher's Bible.*

The only one issued is that by Spottiswoode. It has but one drawback ; it is not a complete Bible, since the Apocrypha is omitted. As a companion to it

*The Oxford Teachers' Bible.*

Will be found useful since this edition contains the Apocrypha.

(2) *The Riverside Parallel Bible.*

This edition is published by Messrs. Houghton, Mifflin & Co. and contains the King James translation and the Revised Version of 1881 and 1885 in parallel columns. It is the most complete edition containing both versions.

(3) *The Cambridge Bible for Schools.*

Published by Messrs. Macmillan & Co. New York and London.

(4) *Commentary on the Bible.*

Published by the London Society for the Propagation of Christian Knowledge. New York : Messrs. E. & J. B. Young & Co. The series contains seven volumes, each of which can be purchased separately.

(5) *Handy Commentary on the New Testament.*

By Bishop Ellicott. New York : Messrs. E. P. Dutton & Co.

(6) *Historical Text Book and Atlas.*

By Dr. Coleman.

(7) *The Bible Atlas.*

By Professor Case.

(8) *Household Theology. Key to the Bible.*

By Dr. Blunt.

(9) *The Bible Dictionary.*

By Dr. William Smith. There are several editions published, but we strongly recommend the complete edition, published in four volumes, by Messrs. Houghton, Mifflin & Co.

(10) *Hours with the Bible.*

By Dr. Geikie. The only American edition, published with the author's sanction, is that by Messrs James Pott & Co.

(11) *The Life of CHRIST.*

By Dr. Geikie, and published by Messrs. D. Appleton & Co.

(12) *The Miracles and Parables of Our SAVIOUR.*

By Archbishop Trench.

(13) *The Parables of the Old Testament.*

By Bishop Barry. New York : Messrs. E. & J. B. Young & Co.

(14) *The Parables of the Old Testament.*

By Dr. Richey. Published by Messrs. E. & J. B. Young & Co.

(15) *Historical Illustrations of the New Testament.*

By Canon Rawlinson, and published by the S. P. C. K.

(16) *Class-Books of Old and New Testament History.*

By Dr. Maclear, and published by Messrs.\* Macmillan & Co. Two volumes.

(17) *Church Doctrine and Bible Truth.*

By Dr. Sadler.

(18) *Apostolical Succession.*

By the Rev. Arthur Haddan.

(19) *The Chosen People.*

By Miss Yonge, and published by Messrs. Macmillan & Co.

(20) *Scripture Readings for Schools and Families.*

(1) Genesis to Deuteronomy ; (2) Joshua to Solomon ; (3) Kings and Prophets ; (4) The Gospel Times ; (5) Apostolic Times. By Miss Yonge, and published by Messrs. Macmillan & Co.

(21) *History of Christian Names.*

By Miss Yonge, and published by Messrs. Macmillan & Co.

(22) *The Church Identified.*

By Dr. W. D. Wilson, and published by James Pott & Co.

(23) *Reasons for being a Churchman.*

By the Rev. A. W. Little, and published by the Young Churchman Co.

(24) *Turning Points of English Church History, and Turning Points of General Church History.*

By Dr. Cutts, and published by the S. P. C. K. New York : E. & J. B. Young & Co.

(25) *The Double Witness.*

By Bishop Kip.

(26) *Readings in Church History.*

By Dr. Stone, and published by Messrs. Porter &amp; Coates.

(27) *Institutes of Christian History.*

By Bishop Coxe, and published by Messrs. A. C. McClurg &amp; Co., Chicago.

(28) *Blunt's Annotated Book of Common Prayer.*

The American Edition with Preface, by the Rev. Frederic Gibson.

(29) Dr. LITTLEDALE'S Works, viz : *Plain Reasons against Joining the Church of Rome*, and *The Petrine Claims.*(30) On the *Prayer Book* may be mentioned Proctor, Wheatley, Barry, Hole, Daniel, Luckock, and, on the American *Prayer Book*, Dr. Garrison's Lectures.(31) *The Divine Liturgy.*

By Canon Luckock and published by T. Whittaker.

(32) *Theophilus Anglicanus.*

By Bishop Wordsworth.

(33) *Maclear on the Creeds.*

Published by Messrs. Macmillan &amp; Co.

**Manuals and Books of Devotion.**

*The Imitation of CHRIST.* By THOMAS KEMPIS. With a Preface by H. P. Liddon, D.D., D.C.L., Canon and Chancellor of S. Paul's. New York: Anson D. F. Randolph & Co.

*The Imitation of CHRIST* is one of those dear friends whom we are always willing to see, no matter in what dress. When they visit us in fine array, we rejoice at their prosperity, though, perhaps, when they are humble in appearance we prize them most. This edition comes to us in a superb dress, it is indeed, an *edition de luxe*. Our old friend is bedecked with all the foppery of ragged edges, wide margins, dull paper, white-and-gold binding ; in a word, is in the height of fashion. We like to see the compliment paid to our friend which this finery betokens. The brave show is but a tribute to the worth within.

For the first time we have, as the translator truly claims, *The Imitation* set forth in rhythmic sentences, according to the original intention of the Author.

Canon Liddon, in his Preface, gives just credit to the translator when he says :

The present translator has wisely taken advantage of the admirable Latin version of *The Imitation*, which was published by C. Hirsche, at Berlin, in 1874. To all previous editions Hirsche's is related as a Hebrew or English edition of the Psalter, which exhibits what the parallelisms is to an edition which prints the Psalms as though they were prose. The difference is not only, or chiefly, one of literary form ; the mind is led by the poetical arrangement to dwell with a new intelligence and intensity upon clauses and words, and to discern, with new eyes, their deeper meanings, their relation to each other, and to the whole of which they are parts. That *The Imitation of CHRIST*, now for the first time offered to English readers in its original form, will be widely welcomed, the present writer cannot doubt.

The translator's Preface is very interesting reading, giving in a condensed form much concerning *The Imitation* and its Author, and the reasons why the translator has not adopted the usual order of the books, and very good reasons they are. We are glad to read the assurance, "that no passage has been smoothed over, toned down, or omitted, merely to suit the particular tenets of any school in the Christian Church."

We remember noticing in the translation issued by Rivingtons, that the following beautiful verses were omitted from the fifth chapter of the fourth book, and very dishonestly, too, as the edition did not claim to be either abridged or expurgated, nor was there anything at the place of omission to indicate the excision.

Habet ante se et retro DOMINICÆ crucis signum, ad memorandam Jugiter CHRISTI passionem. Ante se crucem in casula portat, ut CHRISTI vestigia diligenter inspiciat, et sequi ferventer studeat.

Post se cruce signatus est, ut adversa quaelibet ab aliis illata, clementer pro DEO toleret.

Ante se crucem gerit, ut propria peccata lugeat : post se, ut aliorum etiam commissa per compassionem defleat, et se medium inter DÆM et peccatorem constitutum esse sciati.

By giving the translation of the above in this edition, we shall enable the reader to judge of the style and method of the translator.

A priest in holy vestments clad acts in the place of CHRIST,  
Praying for himself and all, a lowly suppliant to GOD  
Before him and behind him is the sign of the LORD's cross,  
To bring CHRIST's passion ever to his mind ;  
Before him—on the chasuble,  
That he may with care behold CHRIST's foot-prints ;  
Behind him—he is signed with it,  
That he may bear graciously for GOD with any troubles set on him by others.

Before,  
That he may mourn for his own sin ;  
Behind,  
That he may weep for others' sins in pity,  
And know that he is there to stand between God and the sinner.

We think the translator was wrong in translating the second person singular of the Author by "you." "Thou" is much more direct and effective. To take one verse only :

Si haberes angelicam puritatem, et sancti  
Joannis Baptiste sanctitatem : non eses dignus hoc Sacramentum acci-  
pere, nec tractare,

which our translator renders :

Were you as pure as are the angels, holy as S. John the Baptist,  
Yet you would not be worthy to handle or receive this Sacrament.

Surely, as the Voice of the Beloved, much beauty is thus lost by the vague "you," as the reader will easily perceive if he substitutes the second person singular :

Wer't thou as pure as are the angels, holy as S. John the Baptist,  
Yet thou would'st not be worthy to handle or receive this Sacrament.

Nevertheless, taken as a whole, the translation is very effective, bringing forth fresh beauties even in old and familiar passages. As a Christmas gift, we can imagine of none more suitable for priest or prelate ; nay, for the matter of that, for any devout man or woman, than this princely edition of a princely work.

## Pamphlets, Tractates, Sermons, Etc.

*The Genesis and the Exodus of the Gospel; or, The Two Eminent Days of our LORD JESUS CHRIST.* By the Rev. W. P. TEN BROECK. La Crosse, Wis.: W. J. Boycott.

THE object of this treatise is to show that December 25, B.C. 8, was the Day of the Nativity, that March 26, A.D. 28, was the Day of the Passion; also, that the received Chronology has lost a year, and that the Gregorian Calendar has lost two days. To come to any fair decision on the questions involved requires as deep an acquaintance with Chronology as the writer has. The Church has reason to be thankful that one of her sons has devoted so much patience to the elucidation of what must always be of absorbing interest to her and her children—the exact date of her LORD's birth and passion. Students of Chronology are rare, because the subject requires patience and accuracy. We trust that the gauntlet thrown down by Mr. Ten Broeck will be picked up, and that either his conclusions be shown incorrect or admitted. Any challenge would be better than silence. If Mr. Ten Broeck's conclusions are accepted, then the consensus of opinion that our LORD suffered on the 14 of Nisan would have to be revised and the 15 be accepted. For our part, we hold so strongly to the 14 as the date of the Crucifixion, that for the present we suspend our judgment on Mr. Ten Broeck's work till we hear the other side.

*The Garden of Eden: The Allegorical Meaning Revealed.* By Mrs. VICTORIA CLAFLIN-WOODHULL. London.

Unfortunately Mrs. Woodhull knows, it is evident, very little about Christianity, and, full of her allegorical interpretation, she trumpets it forth as if she had discovered something diametrically opposed to revealed religion. Poor woman, if she knew anything of Christian writers she would have known that from the earliest times they abound in allegorical interpretations of Holy Writ, and that indeed nothing is more instructive or more beautiful than such treatment. The difference between Mrs. Woodhull and such writers is simply this, the Fathers, in discerning the allegorical, did not thereby lose the real. Mrs. Woodhull, because she finds the subject capable of allegorical treatment, therefore concludes

that the allegorical is the only meaning. Had Mrs. Woodhull treated the Garden of Eden allegorically, and enforced the Catholic doctrine that the Human Body is the Temple of God in a reverent and devout spirit, she would have done good service to the cause she professes to have at heart. In other words, her interpretation is admissible, while the comments on that interpretation are to be condemned as irreligious, and tending to lower the Temple of God rather than raising the Human Body.

We wonder if our writer has ever studied the Doctrine of Confirmation?

*Christ in Modern Thought.* By Rev. DANIEL M. BATES. New York : T. Whittaker.

*Christians Sealed by GOD for Sacrifice.* By Rev. JOHN M. DAVENPORT, M.A. Saint John, N. B., Canada : George A. Knodell.

Sermons preached at the openings of Conventions or Synods are, as a rule, very dreary productions. In these two Sermons we have, however, something above the ordinary run. The first was preached at the opening of the 105 Convention of the Diocese of Pennsylvania, the other at the Anniversary Service of the Diocesan Church Society of New Brunswick. Mr. Bates endeavors to bring home the fact that the doctrine of evolution, even if it should be proved to be absolutely true, can be shown to be strongly confirmatory of the Christian Faith. When will Christians learn that, because an unbeliever says that a fact or law of Nature is opposed to Christianity, that though the fact or law be true, the antagonism is false? Yet many poor souls seem blinded and are unable to distinguish the premise from the induction. We have been told over and again that evolution is a fact, and that, *therefore*, it is opposed to Revelation. In simple amazement we ask, Why? Evolution may be true; but Revelation is also true. We shall have two facts to deal with for the future instead of one, as we hitherto thought. Briefly, Mr. Bates examines the story of Nature as science gives it us, (1) in geology, (2) in the remains of prehistoric man, and (3) in history from a purely non-theistic standpoint. We give one of the conclusions arrived at by the preacher :

If, then, science in its record of an orderly progression in Nature has shown us the development of perfect bodies and perfect minds through the course of millions of years, and leads us up to one who alone displays a perfect moral nature, I affirm it to be a *no less reasonable* 'great act of trust' to assert, *not* from a *religious*, but from a *scientific* standpoint, that

the perfect moral nature of our blessed LORD is a prophecy of the ultimate development and consummation of the race.

Mr. Bates is courageous enough openly to attack our vestry system as isolating a parish and obliterating all sense of responsibility to the Church at large. Wise words are spoken as to the Name of the Church, Church Unity, and the Race Problem.

The Sermon by Mr. Davenport is based on the texts S. John vi : 27, and II Cor. i : 21-22, and the argument on the fact that "sealing" implies Sacrifice. That CHRIST was sealed by GOD, the Father, as the pure and spotless victim, just as the Jewish High-priest sealed the chosen Lamb for the temple sacrifice. The natural inference being that the Confirmation of the man CHRIST JESUS was likewise his sealing as the "Lamb of God, that taketh away the sins of the world." From this the lessons to confirmed Christians are obvious, they, too, are sealed for sacrifice, and self-denial must be a test of their stronger life. Thus there must have been brought home gradually, but with a cumulative force upon his hearers the necessity of giving to Christian work if they would have a conscience void of offence to GOD who had sealed them. The preacher is right in thus endeavoring to bring home to the laymen that sacrifice is a duty as much incumbent on them since their Ordination as lay-priests at Confirmation as it is on any Priest of the Most High. It is only thus that the Kingdom of the Church can ever realise her ideal of being a nation of priests, holy and acceptable unto GOD through JESUS CHRIST. By appealing to first principles, Mr. Davenport may hope to have awakened some consciences to a realisation of the continuous duty of Sacrifice, and have thereby increased the Treasury of the Church far more than if he had adopted the usual methods of appealing for funds, which only result in temporary or spasmodic giving.

## Parish Tracts.

THE clergy, engaged in active parochial life, constantly feel the need of tracts for special occasions or special seasons, but they are as frequently at a loss where to obtain the tract required. It is easier to obtain a good book than a good tract. It is proposed for the future to briefly criticise old and new tracts, giving the price and name of publisher, and to index the tracts under the subjects they deal with. In this way a busy parish priest will simply have to turn to his CHURCH REVIEW to find any good tract on any given subject.

The Editor will be grateful to any one sending him new tracts or tracts that have been found of practical benefit.

### ON BAPTISM.

*Adult Baptism.* By Rev. A. W. SNYDER. 50 cents a 100.  
Y. C. Co.\*

Short and to the point.

*What Good Will it do the Child?* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

Sound and to the point.

*Why Should my Child be Baptised?* 50 cents a 100. Y. C. Co.

Meets objections to Sacramental expressions in the Service.

*Jesus Calling the Little Children.* 50 cents a 100. Y. C. Co.

Appeals to the affections of parents.

### ON THE CHURCH.

*Elementary Notes on the Church: Doctrinal and Historical.* Y. C. Co. 2 cents a piece.

We cannot do better than give the Preface to this little work. It just explains its object, and that object has been well carried out. If such tracts would be supplied with a blank cover, on which to print Church Services and notices, they could, in that way, be widely circulated without offence to every member of a congregation. Our experience is that the older the parish the less it knows, because so much is taken for granted. Such persons resent being taught. To give them a tract affronts them.

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\* For the sake of abbreviation Y. C. Co. stands for Young Churchman Co., Milwaukee, Wis. Most of these tracts belong to the Living Church Series.

If, however, such tracts on general matters as these could be placed in every pew, say on Advent Sunday, with the list of Advent Services on them, and the request that they be taken home, much light would penetrate obdurate understandings.

*The Church and its Bible.* By Rev. F. S. JEWELL. 50 cents a 100. Y. C. Co.

Excellent, exposing the fallacy that the Bible is above the Church, and not her handbook; deserves wide circulation, especially in our older parishes. The only fault is in the title. The Church is the Bride of CHRIST; to call her "it," implies she is invisible, impersonal.

*The Church Idea.* By Rev. E. GEORGE BETTS. 50 cents a 100. Y. C. Co.

Exhibits the Protestant Idea, side by side, with the Catholic Idea of the Church and her Government.

*What Church Shall I Go To?* By Rev. J. W. SHACKELFORD. 50 cents a 100. Y. C. Co.

Not as good as it ought to be. The idea of the tract is good, but the working out is poor. In a short tract one argument alone should run through the whole of it. It is better capable of educating an "Episcopalian" into a Churchman than convincing a sectarian.

*What You Ought to Know.* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

An attempt to prove that the Episcopal Church is part of the Catholic Church of GOD, though it is fighting against wind and tide so long as the Church is labelled with her sectarian name.

*Does God Care?* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

The object is to prove that GOD does care to what Church men belong. Well reasoned out.

*Let Him Choose for Himself.* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

The general argument is good, but the Scriptural one needs strengthening.

*The Church That is not a Sect.* By Rev. W. T. WHITMARSH. 50 cents a 100. Y. C. Co.

A capital tract, showing briefly, but to the point, that the Church is the true Baptist, Congregational, Methodist, Presbyterian, etc., Church, as she holds the **WHOLE** faith.

## ON CHURCH BUILDING.

*How they Built S. Mary's.* By Rev. Dr. SHINN, Grace Church, Newton, Mass.

This little tract can be had without charge for use in places where building a church is contemplated. We hope that Church Building Committees will send for one, and so save the dear old church the mortification of owning another of those hideous, pretentious, and bastard buildings, crosses between a church and a meeting-house.

## ON THE CHURCH SERVICES.

*Prayers out of a Book.* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

Arguing from the sectarian bias to settled forms of prayers as evidenced of late, and then showing that the assembling of the people is not for private prayer which may be extemporaneous, but for common prayer which cannot be common if each know not what to pray.

## ON CONFIRMATION.

*Confirmation.* By the Rev. ARTHUR WILDE LITTLE.

Very good for general distribution, and containing sound teaching.

*Confirmation, Continuity from Apostolic Times. I. The Scriptures.* 5 cents. Fredericton, N. B., Canada. Church Book Store.

*The Order of Confirmation, According to the Use of the Church of England. Annotated Historically.* 5 cents. Fredericton, N. B., Canada. Church Book Store.

*History of Confirmation. An Address before the Church Congress of 1874.* By Rev. W. JACKSON, M.A. 5 cents. Reprinted by permission. Fredericton, N. B., Canada. Church Book Store.

*The Laying on of Hands.* 5 cents. Fredericton, N. B., Canada. Church Book Store.

*The Seal or the Inward Spiritual Grace of Confirmation.* By Miss CHARLOTTE M. YONGE. 5 cents. Reprinted by permission. Fredericton, N. B., Canada. Church Book Store.

*Confirmation Types. I. Adam. II. Noah's Dove. III. The Tabernacle. IV. The Temple of God.* 5 cents each. Fredericton, N. B., Canada. Church Book Store.

These nine tracts form the subject of a special article in this number of **THE CHURCH REVIEW**, where they are claimed to be the best tracts yet issued on the subject.

The first, second, and third are more suitable for clergy and teachers. The third is suitable for candidates if well educated. The remainder are all suitable for general distribution.

*Catechism of Confirmation.* Compiled by the Rev. T. D. PHILLIPS, M.A. 5 cents each. Y. C. Co.

This catechism is stated to be published with the approbation of the Bishop of Chicago.

The list of scriptural authorities is so meagre that it would have been better to have given none than only those given, or they might be headed "A Few Scriptural Authorities," to disabuse the learner of the idea that the five texts quoted are the only ones favoring Confirmation. On the whole, it is rather a weak production.

*Confirmation: Its Authority, Obligation, and Purpose.* By the Rev. A. W. SNYDER. 2 cents each. Y. C. Co.

A good tract for general distribution.

#### ON CONVERSION.

*Conversion.* 50 cents a 100. Y. C. Co.

Pleading for the true or gradual growth in conversion, instead of the popular and necessarily false teaching that conversion must be complete at one stroke. The arguments to be derived from S. Paul's case are not brought out as they ought and have been. S. Paul's case is dead against the heretical notion of conversion, as is soon seen when it is carefully examined.

#### ON THE DEAD.

*How far does the Church Authorise Prayers for the Dead?* By Rev. FAYETTE ROYCE, D.D. 50 cents a 100. Y. C. Co.

A plea for the Catholic doctrine, temperately and forcibly put.

*Prayers for the Dead.* By Rev. J. STEWART SMITH, B.D. 5 cents each. Y. C. Co.

This is a reprint of the sermons preached in the Church of the Ascension, Chicago, at the first vespers of All Souls' Day, 1886. The arguments in favor of Prayers for the Dead are so overwhelming and so simple that it is incredible how little headway these Scriptural and primitive precepts makes. It is like fasting. No Bible reader denies the existence of the command to fast; but the force of inherited prejudice is so great that it appears impossible to eradicate it in either case.

## ON THE HOLY COMMUNION.

*Thoughts on the Holy Communion.* A reprint from the *Penny Post.* 50 cents a 100. Y. C. Co.

Of rare eloquence and pathos; just the thing to kindle enthusiasm and devotion in the hearts of regular but indifferent communicants.

*Not Good Enough.* 50 cents a 100. Y. C. Co.

The title explains the argument.

*Constant Communion.* By BISHOP JEBB. 50 cents a 100. Y. C. Co.

Well reasoned.

## ON METHODISM.

*John Wesley on Separation.* By JOHN WESLEY. 50 cents a 100. Y. C. Co.

This is an extract from Wesley's CXV Sermon. It ought to be scattered broadcast over and over again, once or twice every year, in every parish where there are Methodists.

## ON THE SACRAMENTS.

*The Sacramental System.* By the RIGHT REV. THE BISHOP OF CHICAGO. 50 cents a 100. Y. C. Co.

The concluding words of the tract well sum up the argument:

It is practicable for a clergyman to preach himself out, but he cannot priest himself out, because the Divinely ordained means of grace are foundations of perennial power and beauty.

## DUTIES OF VESTRYMEN.

*How it Happened.* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

Pleading for the attendance of vestrymen at Evensong. The mere fact that such a tract was thought needful, and has reached the eighteenth thousand, ought to be a sufficient reproach to "respectable" vestrymen.

## ON WORSHIP.

*A Lost Art.* By Rev. A. W. SNYDER. 50 cents a 100. Y. C. Co.

The tract carries out forcibly the idea expressed in its title.

## The Music of the Church.

### PSALTER POINTING.

NOT long ago, there was a brief controversy between Dr. Henry Carter, organist of the Church of the Heavenly Rest, and Dr. A. H. Messiter, organist of Trinity Church, in reference to the pointing of the Psalter. Dr. Carter claimed that the pointing on the Cathedral Psalter was the best, and consequently he had adopted that Psalter for his choir. He declared that the pointing in the Trinity Psalter was nonsense. Dr. Messiter, in defence of the Trinity Psalter, rejoined that the pointing was better than the Cathedral Psalter pointing, and that it was pure sense, and that the nonsense was in the other book. Each side illustrated its contentions by examples.

Since then Dr. Messiter has practically given up his side of the case, by re-editing the Trinity Psalter, and very largely altering the pointing, greatly improving it in many places, and removing some of its most glaring blunders. For, taken as a whole, the Trinity Psalter, which for twenty years was the most generally used pointed Psalter in the American Church, was the worst of all. It was intensely syllabic, the strong accents in the music often fell on the most unimportant words and syllables, and the rallying points on the recitation were usually on the last syllable, which was just the place where they should not be. Words of two and three short syllables, with the accent on the first syllables were frequently put, a note to each syllable in the final cadence, thus completely distorting the verbal accents, and the very frequent occurrence of two or more notes to a single syllable, made the chanting rigid and heavy. In the revision many of these faults have been remedied, and the principles which guided the editors of the Cathedral Psalter have been to some extent adopted by Dr. Messiter, and just as far as he has followed these principles he has improved the pointing.

Many choirmasters and Church musicians have long been cognisant of the infelicities of the Trinity Psalter, but there seemed to be no good work to take its place. Some Churches used the Gregorian tones for the Psalms, and Redhead's and Brown's were the two favorites of this kind. But Gregorians are

not widely popular in this country, and those who preferred Anglicans had apparently no choice beyond the Trinity Psalter. Therefore, in spite of its faults, it was widely adopted.

Some year or two ago, Dr. Walter B. Gilbert, organist of Trinity Chapel, edited a pointed Psalter, but it has not as yet won its way to general acceptance. Recently, the Rev. Charles L. Hutchins has published a Psalter, which is really an eclectic pointing, for the editor has taken a number of books, and the pointing of each verse that is adopted by the majority, he has adopted. But this is not the proper method for it is not founded on a principle. This problem of pointing has long been a hard one to solve, and in England, very many pointed Psalters have been published, some good, some bad, and some indifferent, but the Cathedral Psalter is by far the best. It was edited by Joseph Barnby, Dr. Stainer, and the organist and precentor of Westminster Abbey. This book has been recently adopted to a large extent in the American Church.

There are certain general principles that should govern all pointing :

(1) The recitation should be made as short as possible. A long recitation is tiresome, and when the reciting note is high, the tendency to flatten is almost irresistible. There are numbers of single verses in the Psalms which are very long. These could be advantageously divided into two, for the purpose of chanting, also to the clearer expression of the sense, for these long verses usually contain a parallelism, which in other instances runs through two verses.

(2) The musical accents should always coincide with the verbal accents. Nothing is more destructive of the true spirit of chanting than to have the pointing so arranged that the strong musical accents fall on the weak or unaccented syllables and words.

(3) Final words of two or three short syllables of which the first one is the accented syllable should not be divided : Such words as *enemy*, *variety*, *suddenly*, coming at the end of the verse should be sung to the final note of the chant. The exceptions to this rule are very rare indeed, and a violation of it always results in stiffness.

(4) The rallying words in the recitation should be important words. It is ridiculous to hear a choir hurrying along through the recitation and suddenly stop on some unimportant word, such as *in*, or *to*, or *as*. No reader in his senses would give

such an emphasis, and it is equally reprehensible in a singer. This matter of the passing from the recitation to the mediation or cadence, has long been a stumbling block to pointers. Some have rejected the rallying point altogether and endeavor to proceed directly to the rhythmical part of the chant. But when no point is indicated, choirs will form a habit of dwelling on the last syllable in the recitation, which is usually bad. Mr. Hutchins lays down the rule, the last syllable but one, or none at all, but while this is generally the best, there are numerous exceptions. Here, more than anywhere else, is good judgment necessary.

Of course, no system of pointing, however perfect it may be, will obviate the necessity of careful and persistent training on the part of the choirmaster. His work may be made easier for him, but it cannot be done away with. A competent choirmaster can, by hard work, produce good results with poor pointing, and an inefficient one cannot accomplish good chanting no matter how perfect the pointing. The whole subject is beset with difficulties, but they must be met and overcome. To omit chanting altogether, is no way out of the difficulty, for chanting is a distinctive characteristic of the Church Service, and to omit it is to mutilate the Service, and completely alter its character.

The choirmaster should be a person of good judgment. He should carefully examine the various pointed Psalters, and then intelligently decide which is the best for his purposes. Then he must teach its principles to his choir and buckle down to the work. If he does his duty conscientiously and intelligently, he will have good chanting.

#### WOMEN IN CHOIRS.

There has been considerable discussion in England lately concerning the presence of women in vested choirs. There is no novelty in the fact that female voices are employed in the Music of the Church, for, according to recent statements, there are nearly sixty thousand of them in the parish churches in England, and, on special occasions, it is not unknown that eminent female singers have been engaged for the occasion. Madame Albani has thus been engaged to sing in Westminster Abbey. But the novelty consists in having young ladies enrolled as regular members of vested choirs, and clothed in garments similar to the cassock and surplice of the boys and men. This innovation is attributed to the Rev. Dr. Bromley, in 1887, at the Pro-Cathedral,

Melbourne, Australia. He clothed the young ladies in surplices cut expressly to fit the female form, and put Oxford caps on their heads, and in this dress they sang in the Service, just as boys do. *The Church of England Messenger*, of Melbourne, did not approve of the innovation, and published an adverse criticism, upon which Dr. Bromley preached on the subject, and replied to the critics as follows :

It cannot be denied that, considering the extraordinary caprice of fashion in the matter of female attire, it would offend the taste to see the simple uniformity of surpliced men and boys disturbed by the intrusion of the grotesque and daily changing inventions of the Paris milliner. What better solution, then, of the difficulty could there be than to clothe the female members of the choir in an ecclesiastical vestment of such a suitable type as should harmonise well with the surroundings of their position, and at the same time not destroy that distinctive gracefulness of attire to which their sex entitles them ?

Much opposition was raised to what was termed "ladies and millinery," but the idea was catching, and the same shocking innovation was soon introduced into England at a harvest festival somewhere in Yorkshire. The surplices were made of Scotch lawn with pleated backs, bordered with black, and the caps were of purple velvet. Some one wrote to Canon Liddon, of S. Paul's, for his opinion. He said :

It is difficult to say whether the spectacle of ladies dressed in surplices, and so on, in church is more irreverent than it is certainly grotesque. It is greatly to be hoped that the good sense and Christian feeling of the Australian churches will steadily discourage anything of the kind, and especially for the sake of the ladies concerned.

But the Canon's shot did not have an entirely demolishing effect. The choir in the Melbourne Cathedral consisted of twelve young ladies, fourteen boys, and sixteen men, and the testimony of those who have heard them is to the effect that the Service was both reverent and beautiful.

The Vicar of S. Luke's Church, Birmingham, England, followed the Australian example, and introduced ladies into his choir. He wrote to the London *Musical Times*, giving his experience. His choir, composed of ladies and gentlemen, were formerly in the west gallery. At that time he determined to have a surpliced choir in the east end. He did not wish to have boys in place of the ladies, and, therefore, at his request two of the ladies designed a robe and cap, which were adopted. The Vicar of Skelton, in Cleveland, Yorkshire, hearing of this,

obtained the pattern of the robe and caps and introduced the surpliced ladies in his choir. Since then, some other churches have availed themselves of the innovation, though the opposition is still strenuous.

There is, in many quarters, a rooted objection to using female voices at all in the Service of the Church, which is founded upon S. Paul's admonition, "Let the women be silent in the Church," but it is at least an open question whether S. Paul did not mean only that women should not publicly preach and pray. At any rate, women singers have been heard in churches of every variety of faith, and though there is no reason to believe that they sang in the Temple of King Solomon, they certainly did in the temple built after the return from Babylon.

In two churches in New York City, which have vested choirs of boys and men, women singers, concealed from the congregation, are employed for different solo and concerted parts. As yet we have not heard of any surpliced ladies in American Churches, and truly we should not care to see them.

#### CHOIR GUILDS.

One of the best possible means of disseminating the knowledge of Church Music and of inculcating a love for the highest and truest style in Church Music, is the formation of Choir Guilds, either local or Diocesan. These already exist in many cities, but no city should be without one. The annual Choir Festival, of the United Choirs of Trinity Parish, which takes place in New York City, has done a remarkable work in making known a style of Church Music which was very little practised before this Guild—for such it really is—was established. In Brooklyn this same good work is being done by the Long Island Choir Guild, which will hold its second annual festival in S. Ann's Church, on November 21. A Choir Guild has existed in New Jersey for a decade, and one in Vermont about the same time. Within two or three years past one has been organised in Chicago, and in Massachusetts a choir festival has been given for a number of years past.

In addition to producing the best compositions of well-known English and American Church musicians, these festivals have also in many instances been productive of valuable new compositions. The Trinity Choir Festival, indeed, has a rule which requires an original composition of each one from the pen of one of the parish organists, and as a result of this rule, several meri-

torious anthems have been composed by Messrs. Henry Carter, Charles E. Horsley, W. B. Gilbert, and G. F. Le Jeune. In Boston, Mr. S. B. Whitney has brought out some new works at the festivals there, which have won favor, and in other places, if nothing else has been done, new hymn tunes have resulted from these gatherings.

To organise the vested choir of a district into a Guild, requires considerable hard work, but this work is fully compensated for by the good results obtained. The rapid and enormous increase in vested choirs is due to many causes, but one of the most potent of these causes is, that such choirs are able to sing the true Cathedral Service of the Church of England, which cannot be sung with good effect by a quartet or volunteer chorus. And the more this style of Service Music is known, the better it is appreciated. If every Diocese or large city had its Choir Guild with its annual festival, one result would be that churches which had not vested choirs would soon obtain them, and surely it should be the duty of every one who desiderates a reverent and churchly musical service, to do all in his power to hasten the day when the unchurchly solo quartet will be forever abolished.

#### PLAIN SONG.

Plain Song is the name by which is known a variety of Church music, more commonly and incorrectly called Gregorian. It was not invented by Pope Gregory, but was systematised and much improved by him. The decree of Pope Benedict XIV, in 1590, defines Plain Song as follows :

"This is the chant which S. Gregory labored so much to direct and to mould upon the rules of the musical art, a chant which excites the souls of the faithful to piety and devotion, and which if it be rightly and becomingly sung in the Churches of God, is heard with greater satisfaction by pious Christians and is deservedly more esteemed than ought else that is styled music."

The use of this style of Church Music has never died out in the Roman Catholic Churches, and within the last two decades there has been a remarkable revival of it in the Church of England and to a lesser degree in the American Church. This revival is chiefly owing to the life-long labors of the Rev. Thomas Helmore, ably seconded by the Rev. Messrs. Wilberforce Doran, Spenser Nottingham, Richard Redhead, A. H. Brown, C. Warwick Jordan, and other clergymen and organists of the English Church, and every year a large Gregorian music festival is held in S. Paul's Cathedral, London.

It is believed by antiquarians that Plain Song has its foundation upon the music which was sung by the Christians in the Apostolic age, and, consequently, traces its origin to the Jewish Temple Chant. At first it was transmitted by oral tradition only, but after the conversion of the Emperor Constantine, schools of singing were established. A *Schola Cantorum* was founded in Rome in the fourth century by Pope Sylvester. Towards the close of that century, S. Ambrose, the great Bishop of Milan, made the first attempt to reduce the traditional melodies to a definite system, and he introduced the four Authentic Modes, in which the most ancient melodies are written. These are the modes now known as the first, third, fifth, and seventh. In the sixth century, Pope Gregory further improved the system, and added the Plagal Modes, now known as the second, fourth, sixth, and eighth. In the eighth century, four more modes, two authentic and two plagal, were added.

These modes were named also in addition to being numbered. These names, derived from the Greek, are as follows : (1) Dorian, authentic, beginning on D ; (2) Hypo-Dorian, plagal, beginning on A, a fourth below D ; (3) Phrygian, beginning on E ; (4) Hypo-Phrygian, beginning on B ; (5) Lydian, beginning on F ; (6) Hypo-Lydian, beginning on C ; (7) Mixolydian, beginning on G ; (8) Hypo-Mixolydian, beginning on D ; (9) Æolian, beginning on A ; (10) Hypo-Æolian, beginning on E ; (11) Ionian, beginning on C ; and (12) Hypo-Ionian, beginning on G. The even numbered modes are authentic, and the odd ones plagal.

In addition to these there are two modes which, not being formed according to the strict rules, are rejected by the theorists. These were called Mixolochrian and Hypo-Mixolochrian, beginning, respectively, on B and F. If they were to be allowed, they should be numbered 11 and 12, the Ionian and Hypo-Ionian occupying thirteenth and fourteenth places.

Each authentic mode consists of eight notes of the diatonic scale—a perfect fifth or diapente, below, conjoined to a perfect fourth or diatessaron, above, the last note of the diapente forming also the first note of the diatessaron. The lowest note of the mode is its final, and every melody in the mode must end on its final.

In the plagal modes the positions of the diapente and diatessaron are reversed, for each plagal mode begins a fourth below its corresponding authentic. The lowest note in the plagal modes, is not the final, which must always be the same note as that of

the authentic mode from which it is derived. Thus the authentic Dorian, running from D to D has D as its final; the plagal Hypo-Dorian running from A to A, a fourth below has also D as its final, and the same rule applies to all the others. Sometimes a melody will contain the notes of both the related modes, and two modes combined are called mixed modes. Thus, the ancient Plain Song melody of the *Te Deum*, is in the mixed Phrygian mode, or Phrygian and Hypo-Phrygian combined. The mixed modes were also named: The first and second forming the *Modus Protus*, the third and fourth the *Modus Deuterus*, the fifth and sixth the *Modus Tritus*, the seventh and eighth the *Modus Tetrartus*, the ninth and tenth the *Modus Peptus*, and the eleventh and twelfth the *Modus Hectus*.

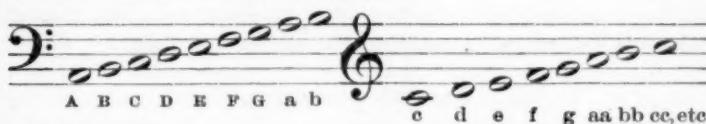
The eight principal modes have also received Latin names expressing their character, the first *Gravis*, the second *Tristis*, the third *Mysticus*, the fourth *Harmonicus*, the fifth *Lætus*, the sixth *Devotus*, the seventh *Angelicus*, and the eighth *Perfectus*.

The following table shows the entire scales of the modes, including the two rejected ones. The note D, with which the Dorian begins, is on the third line in the bass staff. With this as a starting point, the positions of the rest can be easily ascertained:

	Final.	Dom.
1. Dorian, . . . . .	— — D E $\widehat{F}$ G a b c d	
	Dom.	
2. Hypo-Dorian, . . . . .	A B $\widehat{C}$ D E $\widehat{F}$ G a — —	
	Dom.	
3. Phrygian, . . . . .	— — E $\widehat{F}$ G a b c d e	
	Dom.	
4. Hypo-Phrygian, . . . . .	B $\widehat{C}$ D E $\widehat{F}$ G a b — —	
	Dom.	
5. Lydian, . . . . .	— — F G a b c d e $\widehat{f}$	
	Dom.	
6. Hypo-Lydian, . . . . .	C D E $\widehat{F}$ G a b c — —	
	Dom.	
7. Mixolydian, . . . . .	— — G a b c d e $\widehat{f}$ g	
	Dom.	
8. Hypo-Mixolydian, . . . . .	D E $\widehat{F}$ G a b c d — —	
	Dom.	
9. Æolian, . . . . .	— — a b $\widehat{c}$ d e $\widehat{f}$ g a	
	Dom.	
10. Hypo-Æolian, . . . . .	E $\widehat{F}$ G a b c d e — —	
— Mixolochrian (rejected), . . . . .	— — b $\widehat{c}$ d e $\widehat{f}$ g aa bb	
— Hypo-Mixolochrian (rejected), . . . . .	. F G a b c d e $\widehat{f}$ — —	

11. Ionian, . . . . .	c d e <sup>Dom.</sup> f g aa bb ee
12. Hypo-Ionian, . . . . .	G a b <sup>Dom.</sup> c d e f g ——

The lowest seven notes are marked with capital letters, the next seven with small letters, and the third seven with double small letters, as in the following scale :



The slurs over two letters mark the semi-tones. It must be borne in mind that in these modes no semi-tones occur, except those in the modern diatonic scale, which are always the intervals between B and C, and E and F, and no matter upon which note the mode begins, these intervals never alter. To this rule, there is one exception, the intervals of a diminished fifth (*Quinta falsa*) and a perfect fourth (*Tritonus*) are forbidden, and to avoid them it is permitted to flatten the note B, as these intervals can occur only between B and F, and F and B. This gives the reason why the Mixolochrian and Hypo-Mixolochrian modes are rejected, for they cannot follow the lead of a perfect fifth and fourth as in the other modes, for from B to F is a *Quinta falsa*, and from F to B a *Tritonus*.

In the above table, it will be noticed that several modes begin with the same note, but they must not be confused, for they differ in their finals and dominants, and in the position of the semi-tones. For instance, the Dorian begins with D, but its dominant is A ; the Hypo-Mixolydian begins with D, but its dominant is C ; and then, too, the modes lie in different octaves. The Hypo-Dorian and Æolian both begin with A, but the dominant of the one is F and of the other E. These differences are sufficient to mark the characters of each mode.

Every one of these modes can be transposed higher or lower, but in the transposition, the same order and tones and semi-tones must be preserved. This can be done by the use of the flat sign on B, when necessary. When we come to transpose the Ionian mode, which, in its original form, is identical with our modern key of C-major, we find that we are producing the different modern keys. It is apparent, then, that the Ionian mode is the connecting link between the modern and Gregorian systems. All

the other modes have been discarded, and the Ionian only preserved, for all the twelve modern scales are but transpositions of it. Were it not so, the modern musician would have one hundred and forty four scales at his disposal, for every one of the other modes can be likewise transposed in twelve different keys.

A knowledge of Plain Song is necessary for every Church musician, and it should be taught in every theological seminary, for every priest should be able to sing the magnificent ritual song, which is indissolubly associated with the *Prayer Book*.

#### HARVEST FESTIVALS.

It has become quite customary in recent years to dissociate the annual Harvest Festival from Thanksgiving Day. The latter, coming in the last week in November, long after the harvest is over, has been confined to a thanksgiving for the blessings of civil and religious liberty, and the true Harvest Festival is held in October, or even in September. Several years ago, a Philadelphia paper advocated the transference of Thanksgiving Day to October 12, for the double reason that on that day Columbus first sighted land on the Western Hemisphere, and thus the day marks an actual anniversary, and also that it comes just at the close of the real harvest season, and in the pleasantest month of the year, while the last week in November is oftener stormy than not. Both reasons are excellent, but notwithstanding the progressive spirit of our people, we are still conservative in many things, and the change has not yet been made, nor does it seem likely to be made. But the Church has been quick to recognise the advantages of an earlier celebration, and Harvest Festivals apart from Thanksgiving Day are yearly becoming more popular. The Harvest Home or Festival is thoroughly imbued with the Church spirit, while Thanksgiving Day is a Puritan idea, and was instituted in New England to take the place of the Christmas Festival. It always has been and still remains more political than religious in its character, and while it is provided in the *Prayer Book* with a special service, it has never satisfied the religious feelings of Churchmen.

Taking for granted, then, the fact of a Harvest Festival, its proper musical celebration can be considered. As for anthems, they are numerous, and this part of the celebration gives little trouble. In Morning Prayer, the *Benedicite* seems to be more appropriate than the *Te Deum*, and the *Jubilate Deo* is to be pre-

ferred to the *Benedictus*. These Canticles express our joy and gratitude for earthly blessings, while the *Te Deum* and *Benedictus* are memorials of the Incarnation, and give expression of our thankfulness for the greatest gift, that of our LORD Himself. So in Evening Prayer, and for the same reason, the *Cantate Domino* and *Bonum Est* are to be preferred to the *Magnificat* and *Nunc Dimittis*.

On such occasions, these Canticles can be very appropriately sung to elaborate anthem settings, if the choir is capable of doing it. In England largely, and to some extent in this country, special Harvest Cantatas are sung, and quite a number of such works are already available, varying from fifteen to thirty minutes in performance. One of the latest is a *Harvest Cantata*, by Dr. Geo. Garrett, the words written by Dr. John Francis Waller, with a few Scriptural selections, and interspersed with several appropriate hymns and tunes. [Published by Novello, Ewer & Co.] This occupies twenty minutes without the hymns. A sermon seems as much out of place at a Harvest Festival as it is in place on Thanksgiving Day. By keeping the two celebrations distinct, the Church is provided with an additional festival, at which an elaborate musical service is not only appropriate, but seems to be absolutely called for.

#### ENGLISH ADAPTATIONS OF LATIN MASSES.

The use of English adaptations of Latin Masses is a subject on which there is considerable difference of opinion, but it is fair to state at the outset, that this difference is only from a musical, and not from a doctrinal point of view. For, the English Communion Service being a translation of the Latin Mass, there is absolutely no doctrinal variation, and all churches, whether classed as Low, Broad, or High, at every Communion Service, in the invariable portions, use the same Invocation, Prayers and Praises as our Roman brethren, the only difference being that in our churches the Service is in a "tongue understood of the people." The Communion Service and the Mass, therefore, are identical, and in the *First Prayer Book* of King Edward, the Service was called the Mass. The only reason for the abolition of that name was the desire to avoid the Roman terminology, having regard as S. Paul had for the weaker brethren, lest they might be offended.

Musically, however, there is room for a wide difference of opinion, and this difference is founded upon the variations in

taste, and in the judgment as to what style of music is most proper for this great Act of Worship.

It will not do to lay down any fixed rule in this matter, for there are some musical Masses which are as purely devotional as the most rigid purist could desire, while there are others which are utterly destitute of any religious significance whatever. Most of the Masses of the modern Italian school, and many of the French and German Masses, especially the latter, are trivial to the extreme, full of lively dance rhythms and ravishing solos, duets, trios, quartets, etc., which, however beautiful they may be in a concert-room, are completely out of place in church, where people come to worship GOD, and not to be charmed with delightful music. Rossini's *Messe Solennelle*, for instance, is constructed with that profound knowledge of effect, which made that composer's operas so long popular. It is written with the same art that is found in "*William Tell*," or "*Semiramide*," or the "*Barber of Seville*." Most of Mozart's, many of Haydn's, and other German Masses, are musical expositions of the sacred text regardless of the spiritual significance, beautiful, indeed, as music, but utterly inappropriate as accompaniments of worship. In the Creed, for instance, when we confess our belief in that wondrous mystery of the Incarnation, it jars on the ears of the sensitive worshipper, to hear the soprano sing a lovely solo to the words, "And was incarnate by the HOLY GHOST, of the Virgin Mary, AND WAS MADE MAN," and yet this is the very place in which many composers have written most ravishing solos. Then, too, in Weber's Mass in G, the words, "O Lamb of GOD, that takest away the sins of the world, have mercy upon us," are set to a contralto solo in the most approved Italian cantilena style. When these words are sung, it is the most solemn moment in the whole Service. The Consecration is ended, and the "Very Body and Blood of our LORD" Himself are there upon the Altar. Priest and people are on their knees, and in this sublime moment a solo voice warbles this delicious melody.

Of course, in such cases as these, there can be no question, and even our Roman brethren themselves are casting out these irreligious intruders. But given a Mass which is devotional, and composed by a musician whose object is to make a worthy offering to GOD, and not a mere exploitation of his art, then it seems that it is unjust to our own worshippers not to avail ourselves of the music. For it is only the question of fitting the English of the Service to the music instead of the Latin words. But this is the

very thing which is difficult to do for the reason that the Latin language is so much more concise than English. Take the opening of the Creed—*Credo in unum Deum, pater omnipotentem, factorem celi et terra, omnium visibilium et invisibilium*; in English, I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible. There we have thirty-seven syllables in the Latin and thirty-one in the English, but the Latin has only fourteen words, while the English has twenty. To fit the English words to music composed to that Latin demands an alteration of the rhythm in frequent cases, for even where the number of the syllables is the same the accents vary.

Nevertheless many English adaptations have been made of well-known Masses, more or less skilfully, by English organists and clergymen. Gounod's S. Cecilia Mass, Schubert's five Masses, Beethoven's Mass in C, several of Hummel's, and others, have been adapted by Joseph Barnby, the Rev. John Troutbeck, and others, and these have been sung in several churches.

But, having overcome the matter of adaptation we are next met with the objection, that these Masses were composed for an orchestral accompaniment, and when produced with organ only, they lose much of their character. The only objection to the employment of an orchestra in church is its expense, but this is a very serious objection. It is only, therefore, in the wealthy city churches that these great Masses can be produced.

But there is a class of Masses of recent production, which are available. They are purely devotional, composed solely for purposes of worshipping, the accompaniments written for the organ, and all solos and merititious ornamentations avoided. These are the productions of the S. Cecilia School of Sacred Music, which has arisen in the Roman Church in the last twenty years as a practical protest against the irreligious trivialities of the modern Mass music. Being strictly contrapuntal, they demand a choir, well-balanced and equally proficient in all its parts. Dr. Franz Witt, of Bavaria, is the leader of this school, which numbers many adherents in Europe and America. As the music of these Masses is in strict accord with the spiritual significance of the text, the taste of adaptation is easier than in the case of the well-known Masses of the German School. Where there are choirs capable of singing them, the S. Cecilia Masses ought to be introduced in our Services.

The Church organist finds frequent opportunity for solo work on his instrument ; in the opening and closing voluntaries, in the collection of the offerings, and often, in churches where an elaborate ritual prevails, while the Altar Book is being removed from the Epistle to the Gospel side of the Altar. On these occasions, if he does not feel sufficient confidence in his ability to extemporise, he can have recourse to some one of the many collections issued. Messrs. Boosey & Co. (Wm. A. Pond & Co., New York) issue several such collections, among them "Fifty Voluntaries on Classical Subjects," by J. W. Elliott ; "The Harmonium Voluntary Book," by Rudolf Nordman, containing fifty short pieces from classical authors, arranged without pedals, and "Batiste's Organ Book," containing sixty-seven short pieces by this eminent French organist. These pieces vary in length from about two to five or six minutes and thus they will prove of great use.

Among the publications of O. Ditson & Co., appropriate for Christmas, the following may be recommended : "Be Joyful, O Earth," anthem, by J. C. Macy ; "Christmas Bells are Gaily Ringing," a carol, by W. W. Gilchrist, for voices in unison. "Christmas Bells," Longfellow's beautiful poem, set by George L. Osgood, for male and female quartets in alternation. "There were Whisperings in the Heavens," carol, for four voices, by George L. Osgood, and "Let the Tuneful Voice be Raised," carol, by J. C. Macy.

Ditson & Co. have also issued neat editions of Woodward's Communion Services, in A and E flat ; Buck's *Te Deum*, in E flat, for four voices ; Tour's *Te Deum*, in F, for voices in unison ; Tour's *Te Deum*, in D, for four voices ; a unison *Te Deum*, in B flat, by J. C. Macy ; a *Te Deum*, in E flat ; *Benedictus*, in A flat, and *Bonum Est*, in A, by Richard Hoffman ; Hiles' anthem, "I Will Lay Me Down in Peace," and the evening hymn, "O Glad-some Light," from Sullivan's "The Golden Legend."

Mr. George J. Huss has adapted the 156 verse of the CXIX Psalm, "Great are Thy Tender Mercies, O LORD," to the fugue in E major, No. 33, of the "Welltempered Clavichord" of Bach, as a motet *a capella* for mixed chorus. It is published by Novello, Ewer & Co.

Wm. A. Pond & Co. have issued in their Octavo Series some new compositions by Albert J. Holden, H. P. Danks, and others. Holden's "New Responsive Service for Christmas and Easter" is more adapted for the Presbyterians, Methodists, and Congrega-

tionalists than for Churchmen. H. P. Danks gives a good, though simple, setting of the *Benedicite*, which could be used with good effect this Advent. Mr. F. H. Smith contributes a solo and quartet setting of the hymn "O for a Closer Walk with GOD!" and E. A. Parsons has a solo for soprano set to the hymn, "JESUS, Lover of my Soul." These are good enough compositions, but are not adapted to the Church Service.

In those churches where *Hymns Ancient and Modern* is used, the choirmaster will find a valuable assistant in *The Choirmaster's Companion*, a little book published by The Church Printing Company, of London, compiled in accordance with the spirit of the Church's teaching in her daily services, by Isaac Herbert Jeayes, late Hon. Choirmaster of Holy Trinity, Finchley, England. The hymns have been selected for every Sunday, Saints-day, and Church Festival, with especial reference to the spirit of the Collect, Epistle, Gospel, and Lessons. The present writer has already found this little work of much service in his own choir work, and cordially recommends it to his brother choirmasters. It can be obtained from any of the Church book publishers.

The Rev. Dr. Hodges writes that a rubric directs a hymn to be sung during the Communion Service. In referring to hymns in our last number, the writer, of course, meant metrical hymns only. The *Te Deum*, *Benedictus*, *Magnificat*, *Nunc Dimittis*, *Benedictus Qui Venit*, and *Agnus Dei* are, of course, hymns. The rubric in the Communion Service does not specify what sort of a hymn is to be sung, and, as a matter of fact, many churches do not sing a metrical hymn at that point. Dr. Hodges also states that, in the Diocese of Maryland, in the great majority of churches, the Psalter is read, not sung; and he also gives it as his opinion that throughout the whole church, not one in fifteen sings the Psalter. Our own experience is confined to New York City and vicinity, where we know the practice of singing the Psalter is rapidly growing, and it is ceasing to be any mark of distinction between High and Low. Where the Psalter is read, it is as often as not by reason of the lack of a choir, and not on account of objections to chanting. One emphatic proof of the growth of this practice is found in the new Pointed Psalters, and new editions of old Psalters, continually coming from the publishers. They would not publish such books if there were no demand for them.

The Editor of this Department will feel greatly obliged to every rector, organist, or choirmaster, who will send to him infor-

mation concerning the choirs of the churches. He particularly desires to know the composition of the choir, whether paid or voluntary, consisting of boys and men and vested, or of ladies and gentlemen; the style and quantity of music sung; in short, everything of interest concerning the Music of the Church. Music lists and service calendars will be very welcome, and any suggestions as to how the efficiency of this Department may be enhanced, will be gratefully received.

Assuming that the movement for a new Hymnal will receive the approbation of the General Convention, the question of a musical edition will at once become important. The Musical Editor of the new Hymnal, whoever he may be, will do well to include as many American compositions as possible.

In order that choirmasters and organists may be assisted in their selection of music, we shall in each number of *THE REVIEW*, recommend anthems and other music, appropriate for the various seasons of the year.

For *Advent*, a choice from the following may be made :

'It is high time to awake out of sleep.'—J. Barnby. 'The night is far spent.'—M. Smith. 'Hosanna to the Son of David.'—G. A. Macfarren. 'The great day of the Lord is near.'—G. C. Martin. 'It shall come to pass.'—Geo. Garrett. 'Prepare ye the way of the Lord.'—G. Garrett. 'I am Alpha and Omega.'—Dr. Stainer. 'Come now and let us reason together.'—H. W. Wareing. 'Far from their home.'—Rev. H. H. Woodward. 'Far from my Heavenly home.'—Charles Vincent. 'Beloved, now are we the sons of God.'—E. H. Thorne.

For *S. Thomas'-Day*, December 21 :

'O that I knew where I might find him.'—W. Sterndale Bennett.

For *Christmas-Day* (the choice is almost inexhaustible, but the following may be specially noticed) :

'God who at sundry times.'—Henry Carter. 'There were Shepherds.'—Charles Vincent. 'Blessed be the Lord.'—C. L. Williams. 'Hail Thou that art highly favored.'—Arthur Carnall. Also appropriate for the Festival of the Annunciation, March 25.

Also appropriate for the Ritual of the Annunciation, March 25.

*S. Stephen's-Day*, December 26 :

'O LORD GOD Thou strength.'—Goss.

*S. John the Evangelist's-Day*, December 27 :

'If we say that we have no sin.'—J. B. Calkin. 'Thou wilt keep him in perfect peace'—S. S. Wesley.

*Holy Innocents*, December 28 :

'These are they which follow the Lamb.'—Goss. 'I heard the voice of harpers.'—A. R. Gaul.

*Sunday after Christmas*, December 29 :

'The morning stars sang together.'—Dr. Stainer. 'O clap your hands.'—Dr. Stainer. 'Sing praises unto the LORD.'—W. A. C. Cruickshank.

*Circumcision*, January 1 :

'In CHRIST dwelleth.'—Goss. 'Let us now go even unto Bethlehem.'—J. T. Field.

*Epiphany*, January 6 :

'Say where is He born,' and 'There shall a star.'—From Mendelssohn's *Christus*. 'I desired wisdom.'—Dr. Stainer. 'The hallowed light hath shined.'—Dr. Stainer.

As Epiphany falls next year on Monday, the anthems and special service appropriate for that festival may be sung on the Sunday afternoon or evening preceding, as Epiphany is one of the festivals which have their first Vespers on the day before.

In addition to the above anthems, those of which the words are selected from among the proper Psalms, will be also appropriate. Proper Psalms, in addition to those in the *Prayer Book*, have been recommended by the Liturgical Revision Committee as follows :

*Advent*—Morning : VIII and L. Evening : XCVI and XCVII.

*Circumcision*—Morning : XL and XC. Evening : LXV and CIII.

*Epiphany*—Morning : XLVI, XLVII and XLVIII. Evening, LXXII, CXVIII, and CXXXV.

D. E. HERVEY.

## Open Letters.

### THE TERM, OFFICE, AND ACTION OF THE CONVOCATIONS OF YORK AND CANTERBURY.

*To the Editor of THE CHURCH REVIEW:*

SIR:—My article in *THE CHURCH REVIEW*, for July, has brought me many letters of criticism. If you will allow me, I should like to answer two of them, the others not containing anything worthy of notice.

One from a Right Reverend critic is very friendly, but takes exception to my strictures on the use of the term "office." He points out that this word occurs in three rubrics in the English Book, which have been transferred to our Book, and also to the "Office of Institution," and to the "Visitation of Prisoners," as showing that the use of the term is "considerably American and Anglican." In answer, I would point out that our "Office of Institution" does not form part of the *Book of Common Prayer*, and that it is not even included in the Table of Contents, and that all the rubrics where the word does occur, have been added since the Reformation. Even the three which we owe to the English Church were all added in 1661. Added, that is, when words were not so accurately weighed as they were by the Reformation divines. I still, therefore, maintain and repeat that the word "office" is alien to the genius of Anglican worship. A striking proof of that is to be found in the common diction of the people, who never say they are going to, or have been at, an office, but ever to or at *service*. Clergy, when speaking to each other, may use the term "office" (I admit it is a clerical term), but when addressing their people they never announce the hours at which "offices" will be held, but ever when "service" will be held. I could easily pursue the argument, but I refrain, as this is neither the time nor the place.

My second critic is an unfriendly one. He denies the accuracy of the statement "that York never passed any such rubric at all." [p. 201, note.] He maintains that York did pass a rubric similar to the one passed by Canterbury Convocation directing a pause to be made in the Communion Service.

In reply, I would state that before I penned a word of my article, I wrote to the Secretaries of the Canterbury and York

Convocations asking them for information on this very point. Canon Gregory wrote me, under date of June 29, 1889, informing me in detail of the action taken by Canterbury Convocation, giving me the words of the rubric which I quoted in my article. [p. 202.] Canon C. Sisom Wright, Synodal Secretary of the Province of York in the Convocation, Lower House, wrote me under date of July 8, 1889: "*I never heard of our Convocation suggesting or carrying any such measure.*" Yours truly,

ARTHUR LOWNDES.

*South Amboy, N. J., September 30, 1889.*

JOHN WARD, PREACHER.

The yellow-covered Catechism, to which I alluded in my review of *John Ward, Preacher*, in the April issue, as having been learned by the pastor's children, is now, by the kindness of Mrs. Deland, before me, not fiction, but indisputable fact. It is called "*A Short Catechism for Young Children*, by JOHN BROWN, late Minister of the Gospel at Haddington," and is reprinted in this country at Pittsburgh, by the *United Presbyterian Board of Publication*. This copy, however, like the one in the story, was found in the hands of "a child whose friends were Presbyterians," and little Ellen's questions and answers are all there.

G. E. MEREDITH.

# Ecclesiastical Register

FOR

JULY, AUGUST, AND SEPTEMBER,

1889.

## Brief Items.

THE Greek Patriarch, of Alexandria, Egypt, Monsignor Sophronius, possibly the oldest Bishop living, has lately celebrated his ninety-ninth birthday, and the seventieth of his entry into Sacred Orders. Notwithstanding his great age, he continues to perform all his duties with punctuality and regularity.

A VERY notable appointment is that of the Rev. J. Garraway Holmes, M.A., Vicar of S. Philip's, Sydenham, to the Deanery of Grahamstown, South Africa, which was vacated eighteen months ago by the death of Dean Williams, the *alter ego* of Bishop Colenso. The new Dean will not take undisputed possession of the Cathedral, but it is certain that the old schism is crumbling away.

ANOTHER religious community is in process of founding. Full of admiration for the monks of Mount Athos, Mr. Athelstan Riley has secured the advowson of the living of Coveney, near Ely, and has presented the Rev. H. M. M. Evans, one of Mr. Dover's curates at S. Agnes', Kennington Park, who will shortly go into residence with three other young priests. The Bishop of Ely has sanctioned the experiment.

THE following resolution has been adopted by the Church of England Working Men's Society: "That in the opinion of this meeting, prosecutions, for so-called breaches of the ecclesiastical law in the matter of ritual, are much to be deprecated, and are repugnant to the first principles of Christianity, and to the broad lines of toleration, which are supposed to be the special characteristics of the Church of England; and this meeting further desires to tender to the Bishops of London and Lincoln, and to the Rev. J. Bell Cox, the renewed assurance of its hearty sympathy in the annoyance to which they have been subjected."

THE Second Annual Diocesan Choral Festival was held at the Chester Cathedral, on July 30, when thirty-five choirs were present, representing nearly 1,000 voices. Dr. Jayne, Bishop of Chester, presided at a luncheon held before the festival, and, in proposing the health of the Queen, mentioned as a curious fact that her Majesty was a Prebendary of S. David's. The Cathedral was crowded. Dr. Bridge presided at the organ, and the precentor, the Rev. E. H. Hylton Stewart, conducted. Stainer's anthem, "LORD, Thou art GOD," was very effectively rendered, and the entire musical service was said to be a great success.

THE Bishops of Delaware and of Fond du Lac have consented to join the English Church Union, and become Vice-Presidents of the Society. The Editor of the *Church Union Gazette* adds: "This makes seven Bishops who have thus become Vice-Presidents of the E. C. U. since the commencement of the proceedings against the Bishop of Lincoln, and we have reason to think that some other Bishops will shortly take the same means of signifying their indignation at this attack on a Bishop for the observance of the Ancient Customs of the Church in the celebration of the Holy Eucharist. The total number of Bishops in the E. C. U. is now twenty-four."

AN association of lay workers in the University of Durham, to be known as the "Bishop Lightfoot Union," has been formed with the hearty approval of the Bishop of the Diocese, and under the Presidency of Archdeacon Watkins. It is expected that at the beginning of next term, in October, a large number of University men will offer themselves to the Diocesan clergy as lay workers (for Sundays only) under one or more of the three classes mentioned in the rules and regulations of the Durham Diocesan Lay Helpers' Association. The annual service for Diocesan lay workers was held in Durham Cathedral on Thursday, July 18. The nave was well filled with lay workers drawn from all parts of the Diocese. The Bishop of Durham and Bishop Sandford were present, and the Bishop of Beverley preached. After the anthem the Bishop of Durham gave authority to six lay evangelists, a lay reader, and two lay missionaries.

THE appointment of a Suffragan to the Bishop of Oxford will doubtless enable Dr. Stubbs to continue those historical and ecclesiastical studies which have won for him a very high reputation among scholars and men of learning throughout the world. When Dr. Stubbs resigned the Regius Professorship of Modern

History at Oxford, he expressed a hope, on being appointed to the Bishopric of Chester, that his new duties would leave him time to complete four works which he had in hand. These were an edition of William of Malmesbury's *Gesta Regum*. *The Constitutional History of England under the Tudors*, a second volume of *Select Charters*, and the concluding volume of *Councils and Ecclesiastical Documents*. Of these, the first has been partially published, but the others have not as yet seen the light of day, but now that he is to have his Episcopal work materially lightened, there is every reason to hope that he may find time to complete them, and so confer fresh benefits on all students of history.

**NEWCASTLE CATHEDRAL** (England), or the old Church of S. Nicholas, has been reopened. Since the Restoration Period began fourteen years ago, when the division of the See of Durham was thought desirable, about £100,000 has been expended. The more recent alterations comprise elaborate refitting of the choir, the cost of which has been anonymously and generously provided by a true son of the Church. A new pulpit, given by the donor of the reredos (erected two years ago), has been provided. The Canons' stalls—twenty-four in number—are handsomely carved, and accord with their surroundings. Adjoining these are the stalls of the two Archdeacons—those of Lindisfarne and Northumberland—and those of the Vicar and Precentor. According to ancient precedent, these four dignitaries are placed at the four angles of the choir, the Vicar occupying the place of Dean (which high office he virtually fulfils during the infancy of the See of Newcastle), and their stalls are distinguished by lofty and spire-like canopies. The adornments and other accessories to the choir are all made subservient to the requirements of the clergy and choristers as to light, moderate reverberation of sound, etc. The new pulpit is of alabaster, on a base of Caen stone, octagonal in shape, with canopied arches most delicately carved.

THE following clear statement of the tithe question was recently sent by the Bishop of Bath and Wells to a gentleman interested in the subject: "Some ten or twelve centuries ago certain land-owners, acting upon their legal rights, left to the Church, in their several parishes, forever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of

the landlord, he really only hires the nine parts, which is all the land-owner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought, of all parties, that the farmer should not only pay the rent of the nine parts to the land-owner, but should pay the value of the tenth part to the clergyman or other tithe owner. The farmer or tenant has nothing whatever to do with the tithe, except instrumentally as the channel through which the property of the tithe owner is conveyed to him. But for a farmer, who has made his bargain with the landlord to pay him so much rent on condition of his paying to the tithe owner his legal due, to seek to improve his bargain with the landlord by withholding that legal due from the tithe owner, does not reconcile itself to my notions of fairness or honesty."

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## Documents and Official Reports.

### BISHOP REINKENS' REPLY TO AN INVITATION BY THE HOUSE OF BISHOPS.

At Heidelberg, in September of last year, the Old Catholics received with enthusiasm an intimation that a visit from Bishop Reinkens, accompanied by the eminent layman, Von Schulte, would be well received by Americans. Bishops Williams, Coxe, and Potter accordingly united in a letter to Bishop Reinkens, stating that "while they were not empowered to tender a formal invitation, they had no hesitation in saying that such a visit would be cordially welcomed."

BONN, August, 1889.

*Rt. Rev. and Dear Brethren in CHRIST:*

Your brotherly invitation to the House of Bishops, triennially assembled in council, and about to meet in October of this year, has deeply touched me and caused me to rejoice with cordial sympathy and approval. So much the greater is my regret that I cannot, at this time, respond to your friendly call. When your esteemed favor came to my knowledge, I had already agreed upon and arranged a conference with the Old Catholic Bishops of Holland—the Archbishop of Utrecht, the Bishop of Haarlem, and the Bishop of Deventer—who, with Bishop Edward Herzog, of the Swiss Church, will meet at Utrecht, on September 24. Important matters are to be considered.

If God spares my life and strength so long, I should be glad, three years hence, to respond to an invitation to the next General Convention, preferably in company with my friend, Bishop Herzog (who still recalls with pleasure his presence with you in 1880), and with the privy councillor, Von Schulte.

The assurance that you might expect from my visit great advantage to your Church, and even for the German fellow-citizens of your country, confuses me; though, with all my powers, I always have a good will, everywhere as GOD leads me, to bring into just estimation the profit to us all of JESUS CHRIST. With you I am most assuredly convinced that a brotherly intercourse between us would be a gratification to the Old Catholic churches, and would promote our religious life. For the religion of JESUS CHRIST is, in itself, the peace of nations; the more we experience its verity in ourselves the more closely it brings us toward one another; the more cordially it unites us, in spite of all diversity of languages, because it speaks a language that is intelligible to every human heart—that of Love.

I remain, Rt. Rev. Brethren in CHRIST, with esteem and affection,

Most faithfully yours,

DR. JOSEPH HUBERT RINKINS,

*Catholic Bishop of the Old Catholics of the German Empire.*

*To the Rt. Rev. the Bishops of Connecticut, Western New York, and New York.*

The learned and eminent jurist, Herr von Schulte, received a similar letter, and has replied that State duties will not admit of his accepting the invitation.

#### THE SYNOD OF THE PROVINCE OF CANADA.

The Province of Canada comprises the Dioceses of Nova Scotia, Fredericton, Quebec, Montreal, Ontario, Niagara, Huron, and Toronto. The Fourteenth Session of the Provincial Synod opened on September 11, 1889, in the city of Montreal, with special service in Christ Church Cathedral. The Most Reverend, the Metropolitan, was, owing to ill-health, unable to be present.

The Clerical delegates from the several Dioceses assembled in large numbers; and there was also a larger representation of the Laity than on previous occasions. These all met in the Synod Hall, and the Clergy having robed, the Rev. Dr. Norton, Rector of Montreal, by direction of the Presiding Bishop, announced the

order of procession. A large proportion of the Clergy wore the white (festival) stole, with surplice and hoods ; a few appeared with green stoles ; and some with the black (funereal). The Lord Bishop of Niagara wore the rich Episcopal Convocation robes, and his Pastoral Staff (an exceedingly beautiful one) was carried before him. The procession was led by Dr. Davidson, Q.C., the Lay Secretary of Synod, the Lay Delegates following : Next came the Clerical members of the Synod in their robes, in order of seniority, the junior going first, and Canons, Archdeacons, Rectors of Cathedrals, and Deans coming last. After these walked the Clerical delegation representing the American Church, and the Prolocutor of the Synod (Rev. Dr. Langtry) at the right hand of the Rector of Montreal (Rev. Dr. Norton). The Canadian Bishops with their Chaplains followed, the first in order being the Lord Bishop of Nova Scotia ; the Lord Bishop of Montreal, with the Bishops of Albany and Kentucky, of the Church in the U. S., at his right and left, closing a long and most imposing procession. On arriving at the principal entrance of Christ Church Cathedral, the procession halted, and opening out on both sides allowed the Bishops to enter first. At the door of the Cathedral they were met by the Reverends Smith and King (assistants), and by the surpliced choir of the Cathedral ; the hymn, "The Church's One Foundation," being sung as a processional, as the Bishops, Clergy and Laity advanced up the Church. The Bishops took their places within the chancel, and the Deans, Canons and senior Clergy in the choir ; the remainder with the Lay Delegates occupying the front seats on each side of the main aisle of the church.

The chancel was brilliantly lighted by the clustering lights of the standards inside the rail ; the Altar was most richly vested in a new altar cloth ; and on the super Altar were placed two large brass vases filled with flowers ; along the front of the super Altar were arranged cut flowers, and above these in the centre stood a beautiful floral cross.

The Bishop of Niagara intoned the Litany. The Bishop of Montreal was Celebrant, the Bishop of Albany Gospeller, the Bishop of Kentucky Epistoller, and the Bishop of Nova Scotia Preacher.

The communion was full choral, exceedingly beautiful and reverent. After the benediction came Stainer's seven-fold Amen, one of the most lovely pieces of modern music. The *Nunc Dimitiss* was sung as a recessional hymn. It was a memorable and glorious service.

In the afternoon the Synod opened its business session in the S. George's school-room. There was a very large attendance of delegates, and when the roll was called there were found but few absentees on either the Clerical or Lay side of the House.

The arrangements were all that could be desired, there being, in addition to ample and comfortable accommodation, both postal and telegraph facilities. The Canadian Pacific Telegraph had a special wire into the building, which could be used by the delegates or the press.

The Upper House having been opened, Bishop Bond presiding in the absence of the Most Reverend the Metropolitan and the Bishop of Ontario, his Lordship proclaimed the fact to the Lower House, and in doing so said he was sure that they all regretted the absence of the Most Reverend the Metropolitan, and still more the cause of his absence.

Rev. Canon Brigstocke moved, seconded by Dean Innes, that Very Rev. Dean Norman be appointed president. That gentleman, however, declined, and Mr. Langtry was unanimously appointed, with Dean Carmichael as deputy.

Both Dean Norman and Dr. L. H. Davidson were elected Clerical and Lay Secretaries, respectively; Mr. F. W. Thomas, Treasurer, and Messrs. Charles Garth and T. P. Butler, Q.C., Auditors.

On the following day, after the reading of Memorials and Reports of Committees, the delegation from the American Church was introduced and welcomed. The delegation consisted of the Bishops of Albany and Kentucky and the Archdeacons of New Haven, Conn., and Alabama, the Drs. Hawood and Rev. Stringfellow.

A whole day was devoted to the discussion of the Missionary Work of the Church, and an Address was made by the Rev. Mr. Morley, Chaplain to the Bishop of Madras. The delegation appointed to the American Church consisted of the Bishops of Algoma and Nova Scotia, the Deans of Huron and Quebec, Archdeacons Evans and Lander, and Canons Dumoulin and Partridge, and Messrs. J. G. Hodgins, W. L. Jarvis, and L. H. Davidson.

The following Canon, having passed the House of Bishops, was adopted by the Lower House, with only one dissentient vote:

#### CANON ON DEGREES OF DIVINITY.

WHEREAS, It is deemed expedient by the Church Universities and Theological Colleges of the Ecclesiastical Province of Canada, that there should be a Canon to regulate the conferring of theological degrees in the

aforesaid Province, and whereas the said Universities and Theological Colleges undertake each and severally to recognise and formally to appoint, after the manner required by their regulations and by-laws, the Examining Board, hereinafter mentioned and described, to act for each of them in all matters appertaining to the degrees of Bachelor and Doctor of Divinity within this Ecclesiastical Province ;

Therefore be it enacted as follows :

#### I. BOARD OF EXAMINERS.

A Board of Examiners for Divinity Degrees within this Ecclesiastical Province shall be appointed as follows, viz : One representative from each of the Universities of King's College, Windsor ; Bishop's College, Lennoxville, and Trinity College, Toronto ; and one each from Huron College, London (representing for this purpose the Western University), the Montreal Diocesan Theological College, now affiliated to McGill College, and Wycliffe College, Toronto, now affiliated to the University of Toronto.

And the House of Bishops shall, at each session of the Provincial Synod, appoint one of their number who shall be Chairman of the Board ; and it will be his duty to represent to the Provincial Synod all regulations and by-laws made by the Board, as well as the results of all examinations which the Board may hold from time to time.

There shall be two examinations for the degree of B.D. (An exhaustive schedule is provided for these examinations. A similar schedule is prepared for the examination of candidates for the degree of D.D.) In order to pass the several examinations for the degrees of B.D. and D.D., candidates must obtain an average of fifty per cent. of the aggregate marks of the examination, and not less than thirty-three per cent. of the marks assigned to each paper.

The Board of Examiners shall select for a period of six years the marks under the schedules, and copies of those works transmitted to each of the Universities for their assent.

#### QUALIFICATIONS OF CANDIDATES.

Candidates for the degree of B.D. must be graduates in arts of at least three years' standing of some duly empowered University in the British Dominions ; *provided*, that in the case of clergymen in Priests' Orders of more than six years' standing, who produce a written nomination for that purpose passed at a duly called general meeting of the governing body of any one of the six institutions, and who shall have passed the matriculation examination in arts in some duly empowered University in the British Dominions, this requirement may be dispensed with.

There follow then a full and complete list of rules to be followed by candidates.

A lengthy discussion took place relating to the *Jesuits Estate Act*, but the whole matter was shelved by the appointment of a Committee to report at the next session of the Synod ; the same fate befell the question of Marriage and Divorce.

The following report, which had been concurred in by the Upper House, was submitted by Provost Body, and adopted :

Your Committee was appointed at the last session of the Provincial Synod 'to confer with any similar Committees appointed to represent other Christian bodies, for the purpose of ascertaining whether there is any possibility of honorable union with such bodies,' and they beg to present their report as follows :

Owing to the large size of the Committee, and the long distances which its members had to travel to attend any meeting, considerable difficulty was found in arranging for a Conference such as the Committee was instructed to hold.

After several unsuccessful attempts, a conference with the Committees appointed by the Presbyterian General Assembly and the Methodist General Conference was arranged for, and held in Association Hall, in the city of Toronto, on the 24 and 25 days of April last, fourteen Presbyterian, fourteen Methodist, and twenty-seven Church of England delegates, including three Bishops, took part in the Conference, which was marked throughout by a deeply-devotional and conciliatory spirit. The Bishop of Algoma, at the last meeting of your Committee, expressed his deep regret that, owing to defective notice, he was unable to attend the Conference.

After preliminary consultations the following points were discussed :

- (1) Corporate unity.
- (2) The amount of unity in doctrine, worship and modes of action between the three bodies represented.
- (3) The Holy Scripture.
- (4) The Creeds.

Papers upon these subjects and upon the condition of the administration of the Sacraments and the Historic Episcopate were prepared by the sub-committees appointed for the purpose, for the guidance of your Committee, and with the exception of that upon the conditions of administration of the Sacraments, which unfortunately had not arrived in time, were read before the Conference on the request of the delegations of the other bodies.

Although no formal resolutions were adopted, there seemed to be good ground for hope that a basis of agreement might be arrived at as to the first three points laid down in the resolutions of the Lambeth Conference on the subject of home reunion which would meet with general acceptance from the delegates present. The following are the points referred to :

- (1) The Holy Scriptures of the Old and New Testaments as 'containing all things necessary to salvation,' and as being the rule and guide of faith.
- (2) The Apostles' Creed as the Baptismal symbol, and the Nicene Creed as the sufficient statement of the Christian faith.
- (3) The two Sacraments ordained by CHRIST Himself—Baptism and the Supper of the LORd—ministered with unfailing use of CHRIST's words of institution and of the elements ordained by Him.

On the important subject of corporate unity, the Rev. Dr. Caven, Principal of Knox College, Toronto, laid upon the table the following state

ment, which appeared to represent the feeling of the large majority of the members present :

' WHEREAS, in the wise and merciful providence of GOD, divisions in the Christian Church have often been overruled for good, yet in themselves these divisions are to be lamented as productive of many and sore evils. The ideal of the unity of believers set forth in the Scriptures, especially in our LORD's intercessory prayer, while chiefly spiritual in its nature, can be fully represented only in an undivided state of the visible Church, in which perfect fellowship shall be maintained throughout the entire body of CHRIST, and it is the duty of the Church, and of all its members, continually to aspire towards and labor for the completeness of this manifest union in the LORD.'

It was evident from the course of the discussion on the amount of unity in doctrine, worship and modes of action between the three bodies, a carefully prepared paper on which subject by the Very Rev. the Dean of Montreal appeared to meet with the general approval of the Conference, that the requirements of the Lambeth Conference, in regard to the administration of the Holy Sacraments were fully satisfied as set forth in the formularies of the several bodies.

The subject of the Historic Episcopate was introduced in a learned paper prepared by the Rev. Dr. Curry.

This paper was a clear and careful statement of the historical argument, and was received with great respect by the Conference generally. Owing to the shortness of the time no discussion was possible, but at the request of the members present the paper was ordered to be printed and distributed amongst the delegates, so as to come up for consideration at a Conference which it was hoped would be held in the near future.

Your Committee feel that encouraging progress toward the great end in view was made at this first preliminary Conference, a *verbatim* report of which is now formally presented to the Synod, that the same may be kept of record.

They would, therefore, respectfully recommend to the Provincial Synod that a Joint Committee be appointed at this session to take part in such further Conferences upon the preliminary basis embodied in the Lambeth resolutions as may be found practicable.

Your Committee cannot conclude their report without expressing their deep sense of gratitude to Almighty God, who has enabled the members of these several delegations to advance so far in concert along the path of brotherly union and concord, and has thus given grounds for the further hope that under the guidance of the HOLY GHOST, the Illuminator, the day may not be far distant when Our LORD's Prayer for the laity of His body may receive amongst us its fullest accomplishment.

A resolution was passed, which was concurred in by the Upper House, that it was desirable that all seats in churches within the Province should be free and unappropriated.

Mr. R. T. Walkem presented the report of the Committee appointed at the last session of the Provincial Synod to consider

the advisableness of procuring the incorporation of the Provincial Synod, and also to consider the whole subject of the relative positions of the various Dioceses of this Ecclesiastical Province of Canada with the Provincial Synod, and, if requisite, recommend such legislation as shall so extend the powers of the Provincial Synod that it may be enabled to legislate for the Canadian Church as a whole, to bring about a uniform method of procedure in all matters pertaining to Church government, a uniformity of canons and of discipline of the clergy and laity, and further to consider and advise what legislation may be necessary in the several Dioceses to bring about the beneficial result of an entire and united Church in the Dominion of Canada ; the Committee to report at the next meeting of the Synod. The Committee had come to the conclusion that no advantage could be gained by incorporation ; but, on the other hand, it might to some extent fetter the free action which, as an unincorporated body, the Provincial Synod now enjoyed. As to the second question, the Committee was of opinion that the powers and functions assigned by the statutes to the Provincial and Diocesan Synods were expressed so clearly that hitherto there has been no conflict of jurisdiction between these bodies. But even if this were not so, it would be impossible to lay down any rule which would be applicable for all cases. No legislation was necessary to attain the objects mentioned in the third question, and the members of the Church in that Ecclesiastical Province had always had such powers of self-government as were sufficient to bring about the changes suggested, if such changes should be deemed desirable. As to the fourth question, the Committee was of opinion the only Diocesan legislation which would be necessary would be such as would express the consent of the Churchmen of the several Dioceses to the formation of one Church for the Dominion. No provincial legislation would be necessary for the formation of such a Church. At the same time, just as the Act XIX and XX Vic., c. 141, was useful in forming the Provincial Synod, a similar Act of the Dominion Parliament might, and no doubt would, be useful in forming a Synod for British America.

The Report was adopted by both Houses, and subsequently the following resolution on the subject was passed by the Lower House :

THAT WHEREAS, At the Provincial Synod meeting of 1886, resolutions were passed indicative of a desire to unite and consolidate the various branches of the Church of England in British North America ; and WHEREAS, by the

action taken thereon by all the Synods of this Ecclesiastical Province, by the Provincial Synod of Rupert's Land, and other outlying Dioceses, in generally approving and ratifying such unification and consolidation ; and WHEREAS, such action by the various Synods has clearly demonstrated that the time has come for the consideration of measures to give such unification effect ; and WHEREAS, the Ecclesiastical province of Canada, under the existing organisation of its Provincial Synod, and being the oldest and largest consolidated portion of the Church of England in British North America, would be the best qualified to take the initial step in this supremely important matter ; be it, therefore, *Resolved*, that a Committee be appointed to consider the advisability of inviting a conference of representatives from all the Dioceses within the Dominion of Canada, and, at the same time, recommend some general basis upon which such union may be formed, the same to be submitted to the Synod of every Diocese for their consideration prior to the meeting of such Conference and such Committee to report to the present meeting of this Synod.

The Bishop of Quebec, in his speech proroguing the Synod on Friday afternoon, September 20, concluded as follows :

And now, before I pronounce the prorogation of this Synod, I must be allowed to say to you how deeply I regret, and I am sure that the whole Synod regrets with me, that there should be cause that I or any other man should stand here in our beloved Metropolitan's place. We have missed his wise understanding and the weight of his character for the facilitation of the cause, the strengthening of the issue of our deliberations. But it was not that that I was thinking about ; what I had in my mind when I made mention of our common regret was our sympathy with the sorrows of his great heart in the sore affliction which has just befallen him ; and that thought brings inseparably linked with it the remembrance of the noble-hearted man who was the cause of his grief and ours. We all knew Canon Medley, and he was a man loved and honored by all who knew him. We have all seen the affectionate solicitude, respectful solicitude, with which he attended his venerated father's age, and the circumstances of this occasion have brought back vividly the picture to our minds, recalled that scene so beautiful, so touching in its affectionate reverence. *Atque animum patris strinxit pietatis imago.* I now declare this Synod prorogued.

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## University Intelligence.

### SUMMER SCHOOL OF THEOLOGY AT SEWANEE.

THE University of the South has made a great advance in the institution of a Summer School of Theology, the success of which this year has given just cause for its permanent organisation. The fact that the University continues its classes during the heated term, and that the delightful mountain climate (the m

cury rarely ever rising above 82°) enables students to work without discomfort, long ago suggested to many minds the possibility of some such undertaking. Moreover, the location of Sewanee is so central, that hundreds of visitors from all parts of the country make it their summer residence. The present Vice-Chancellor, Dr. Telfair Hodgson, began some years since to invite professors of other Colleges to spend their vacation on the mountain. In 1885, Prof. B. L. Gildersleeve delivered a series of lectures upon Greek Literature, which led to the organisation of a regular summer school of Greek, attended by many professors from neighboring institutions, and lasting through 1886 and 1887, until Dr. Gildersleeve left for Europe. In the meantime courses of lectures in various departments were delivered by the Rev. Dr. W. C. Langdon, the Rev. Sylvester Clarke, the Rev. H. M. Baum, and others. Finally it was thought that if a systematic course in Theology were announced many, especially of the younger clergy, might combine profit with pleasure and spend a month in attendance upon the University; and that perhaps the vestries of the parishes, seeing the advantage of the movement, might furnish their rectors with means for this refreshment. Accordingly, a *project* of the school was drawn up by the Rev. Professor Shoup, and sent out to the clergy. The response was most encouraging, and on August 2 the school was opened. Seminary courses were conducted by the University Professors in Divinity, Exegesis, and Church History. Daily lectures were delivered by the Revs. J. J. Elmendorf, D.D., J. S. Kedney, D.D., and Sylvester Clarke, D.D., and Bishop Watson, of East Carolina. Dr. Elmendorf's course was purely Philosophical, Dr. Kedney's was Theological, and Dr. Clarke's was upon Homiletics and Pastoral Theology. The attendance upon all these lectures was very large. About thirty clergy were present, and at least a hundred of the laity. One feature was especially enjoyed. Without regular connection with the Summer School, and solely from love of learning, Prof. Thos. R. Price, of Columbia College, delivered in the evening a course of lectures on Dramatic Literature, to crowded houses. Two nights in the week a public symposium was held on practical methods of Church work. Dr. Price's lectures attracted so much attention and proved to be so delightfully refreshing to those who had been hard at work on abstract questions of Philosophy and Theology, that it was determined to have a literary course next year as part of the programme. Of course, attendance upon lectures was entirely voluntary. There

was no obligation upon the members of the school to do more than they desired to do. The courses were open and all were invited, and, as the event proved, they were constantly well attended.

**THE GENERAL THEOLOGICAL SEMINARY.**—On Wednesday in Ember Week (September 18) the General Theological Seminary began another year of its long and useful career, with an attendance of over eighty students, some twenty-five of whom are new men, including several who have come over from the Dutch Reformed, Presbyterian and other bodies. The daily services (Morning Prayer at 9 A.M. and Evensong at 5.30 P.M.) were resumed on that day, and the Holy Eucharist was celebrated on Thursday morning.

The Rev. Dr. Philander K. Cady, of Garrisons, N. Y., has taken the Chair of Apologetics and will lecture on Evidences and Moral Philosophy. The Rev. Dr. T. Stafford Drowne, of Long Island, will continue in charge of the work in Dogmatics, until the Professor-elect, the Rev. Dr. Walpole, arrives in this country, which will be about October 23. The Rev. Dr. Edward H. Jewett, Professor of Pastoral Theology, is now in residence in the close, occupying one of the professors' houses. The lecture and class work of the Seminary began on Monday, September 23.

The buildings look fresh and neat, the interior walls having been repainted and wood-work re-oiled. All the rooms are now provided with handsome oak furniture, so that the student need not go to any expense in fitting up his room.

#### PHILADELPHIA DIVINITY SCHOOL.

THE Trinity term of the Philadelphia Divinity School began on Thursday afternoon, September 19, when Evening Prayer was said in the chapel, after which the Bishop delivered an earnest Address, in which he dwelt largely upon the advantages which the Divinity School offered, and the principles there inculcated. He spoke touchingly of the retirement of the Rev. G. Emlen Hare, D.D., LL.D., and offered a cordial welcome to the new professors, the Rev. Flemming James, D.D., for several years a member of the Faculty of the Gambier Theological Seminary, and the Rev. Ezra P. Gould, D.D., who has done distinguished work in his department in the Newton, Mass., Theological Seminary. The Rev. Dr. Hare who has been identified with the training of theological students for many years, and a Professor

in the Divinity School from its earliest inception in 1862, has resigned his post full of years and honors, and has very properly been elected *Emeritus Professor of New Testament Literature and Language* in the Department of Biblical Learning, with a salary.

S. ANDREW'S UNIVERSITY (Scotland) will soon have a reputation as the Ladies' University. At twenty-six centres no fewer than 536 women presented themselves as candidates for the degree of LL.A. this year. One hundred and sixteen have got through all their subjects, and are entitled to the degree, bringing up the total of lady graduates to over 2,000.

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## Beneactions and Endowments.

THE will of the late President of Columbia College has been probated, and by it, after the death of his widow, the College will receive, with the exception of two or three small legacies, the entire estate, valued at \$800,000. The money will be devoted to the interest of scientific study. A fellowship of \$10,000 is to be founded for the benefit of some alumnus engaged in scientific research—a gold medal, valued at \$200, is to be given every five years for any scientific discovery or application of science to the benefit of the human race which shall be thought worthy of the honor by the National Academy of Science, and a library fund of \$50,000 is to be established for the purchase of needed scientific books. Dr. Barnard's own library and scientific apparatus are bequeathed to the College. He evidently thought there was no clashing between science and religion, for he directed the proposed medal to be inscribed *Magna est Veritas*, and on the reverse, *Deo, Optimo, Maximo, Gloria in Excelsis*.

A LEAFLET sent out by the General Secretary, Dr. Langford, shows that the Bishops and clergy in all parts of the country are making remarkably liberal personal offerings for the building of the proposed Missions House. One Bishop gives \$500, three give \$100 each, others \$25 and \$20. A clergyman in Illinois and one in Massachusetts each send \$100; a Pennsylvania clergyman and a rector's wife each send \$25; and an Indiana clergyman sends \$5. It is another wholesome example of the desire of the clergy to be the leaders of the Church in missionary work.

It would seem, by a recent decision of the Court, that Trinity Church, Rockaway, L. I., the Rev. T. W. Martin, rector, has come into possession of \$135,000, by the terms of the will of the late Abram Hewlett, of Woodsburgh. It was found that out of an estate, real and personal, amounting to \$330,000, \$270,000 was to go to the heirs next of kin, and the balance to Trinity Church.

A FUND is being raised in Sydney to commemorate the five years' service of Dr. Barry as Primate of Australia. At the Bishop's own request it is to be called "The Ordination Candidates' Loan Fund."

Two donations of £1,000 each have been received by the Bishop of Llandaff towards promoting Church extension in his Diocese.

ACCORDING to the Society's report, S. P. G. grants were voted for 1889 to the amount of £14,509 to the Church of England, in Canada and Newfoundland, viz: Montreal, £520; Quebec, £1,500; Toronto, £32; Algoma, £800; Fredericton, £1,250; Nova Scotia, £1,068; Newfoundland, £2,900; Rupert's Land, £2,060; Qu'Appelle, £2,165; Saskatchewan, £1,414; Caledonia, £200; New Westminster, £600.

MR. JOHN P. MORTON, of Louisville, in his will bequeathed \$40,000 to the Church Home already established by him; leaves \$10,000, if a similar amount is raised by others in five years, the whole to be expended in buildings on the lot of the Orphanage of the Good Shepherd, with machinery and appliances for mechanical education; \$20,000 more if the estate yields it, the income to afford meritorious boys from the Orphanage \$250 each on coming of age; and to the Bishop of Kentucky an interest in a fruit grove and town site, on Lake Virginia, Orange County, Fla.

S. PAUL'S CHURCH, Mount Vernon, O., through the generosity of one of its parishioners, Miss Lizzie Ash, has been recently enriched by an important memorial stained glass window. This is the East window, over the altar, and contains the figure of S. Paul, with uplifted hand, represented as preaching on Mars Hill. This has been made very deep and rich in coloring, and is particularly appropriate for its position in S. Paul's Church. The work has been designed and executed by the Messrs. J. & R. Lamb, of New York.

AN anonymous donor has given £10,000 towards the establishment of a new Bishopric in South Wales, conditional on the headquarters of the new See being at Swansea.

## Statistical Information.

### DIOCESAN STATISTICS.

ARKANSAS.—Clergy, 15; parishes and missions, 26; confirmed, 200; communicants, nearly 2,000; offerings, \$41,72,592.

ALABAMA.—Parishes and missions, 59; clergy, including the Bishop, 41; deaconesses, 7; lay readers, 18; parishioners, 10,550; families, 2,296; communicants, 5,608; a net gain over last year of  $12\frac{1}{2}$  per cent., of which one-third or more are male; Sunday School pupils, 2,813, who raised last year, \$3,639,63; Guild Society members, 1,334, who raised last year, \$10,707.16; Baptisms, 465; confirmed, 500; total contributions, \$88,180.58, being an average contribution of \$83 from each parishioner; total valuation of church property, \$536,671.

CONNECTICUT.—Confirmed, 1,444; ordained to the deaconate, 7; priesthood, 6; candidates for Orders, 20; church consecrated, 1; chapel opened, 1; churches re-opened, 2; families, 16,803; whole number of individuals, 48,649; Baptisms, infants, 1,678, adults, 318; total, 1,996; communicants, whole number registered, 24,906; Marriages, 687; burials, 1,525; Sunday School teachers, 1,915; scholars, 16,407; studying for the ministry, 23; churches or chapels, 157; number of sittings, 51,160; offerings, \$503,724.56.

DELAWARE.—Clergy canonically resident, 32; parochial and missionary, 26; having more than one charge, 4; dismissed, 4; received, 10; candidates for Holy Orders, 1; postulants, 2; parishes, 28; churches and chapels, 38; Baptisms—infants, 236; adults, 61; total, 297; confirmed, 272; communicants—present number, 2,416; Marriages, 62; funerals, 160; Sunday Schools, teachers, 240; scholars, 2,129; contributions, total, \$59,422.04.

FLORIDA.—From Easter, 1888, to Easter, 1889: Number of families, 1,974; persons not so included, 1,604; total of persons, 8,407; lay readers, 34; Baptisms—adults, 88; infants, 616; total, 704; confirmed, 367; communicants, present number, 3,438; Marriages, 201; burials, 353; Sunday School teachers, 288; scholars, 2,546; parish school teachers, 10; scholars, 193; number of services, 5,290; Holy Communion, times, 809; value of church property, total, \$358,051; insurance, \$84,410; indebtedness, \$24,529.34; contributions, \$52,038.03.

IOWA.—Clerical—Bishop, 1; priests, 47; deacons, 4; total, 52; Ordinations, deacons, 3; candidates for Holy Orders, 6; lay readers licensed during the year, 13; whole number of lay readers, 50; churches consecrated, 1; parishes or congregations in union with Convention, 49; organised missions, 31; unorganised missions, 26; families, 3,727; individuals, 14,018; Baptisms, 769; Confirmations, 507; communicants, 6,007; Marriages, 168; burials, 261; public services, Sundays, 3,720; other days, 2,905; total, 6,625; Holy Communion, public, 1,142; private, 85; total, 1,227; Sunday School officers and scholars, 4,076; church sittings rented, 3,395; free, 11,660; total, 15,055; contributions for religious purposes, \$147,260.26; value of church property in the Diocese, \$1,271,725.

KANSAS.—The Journal of the Twenty-ninth Annual Council of the Diocese gives for the conciliar year, ending December 12, 1888, the following statistics: Clergy, 35; parishes, 27; missions, 36; stations where occasional services are held, 73; total, 136; Baptisms, 401; Confirmations, 354; communicants, 3,501; offerings for all purposes, \$69,075.46. In comparing these figures with those of the preceding year, it appears that the number of Confirmations and reported communicants has been increased about forty per cent.

MARYLAND.—Confirmations, 293; churches consecrated, 2; candidates admitted, 2; postulants admitted, 1; clergy received into the Diocese, 7; clergy transferred, 5; Baptisms—adults, 38; infants, 389; total, 427; communicants added, 346; died, 42; removed, 141; present number, 2,969; Sunday School teachers, 307; scholars, 2,198; contributions to the Church at large, \$1,413.95; for Diocesan purposes, \$3,748.45; for parochial objects, \$34,924.74; total, \$40,087.14.

MASSACHUSETTS.—May 1, 1888—May 21, 1889: Lay readers, 62; candidates for Deacon's Orders, 3; candidates for Priest's Orders, 11; Ordinations—deacons, 7; priests, 3; total, 10; Clergymen, present number Bishop, 1; priests, 176; deacons, 9; total, 186; corner-stones laid, 3; churches or chapels in building, 4; churches consecrated, 3; churches and chapels newly gotten, or opened without consecration, 9; parish houses gotten, 5; parishes in union with the Convention, 113; organised parishes not in union, 19; chapels and missions, 50; total of parishes, chapels, and missions, 182; Baptisms—infants, 2,648; adults, 413; total, 3,061; Confirmations, 1,731; communicants, 25,879; Marriages, 1,124; funerals, 1,675; Sunday School officers and teachers, and scholars, 20,986; aggregate of contributions, \$733,803.36.

MISSISSIPPI.—Clergy actively employed in the Diocese, 27; clergy not so employed, 4; whole number of clergy, 31; candidates for Holy Orders, 2; lay readers, 24; parishes in union with Council, 35; organised missions, 22; unorganised missions, 20; churches and chapels, 60; parish buildings, 1; rectories, 16;

families reported, 1,773 ; souls reported, 6,776 ; baptised during the year—infants, 309 ; adults, 71 ; total, 380 ; confirmed during the year, 284 ; communicants reported, 2,682 ; Marriages reported, 82 ; burials reported, 160 ; Sunday School teachers reported, 259 ; scholars reported, 1,770 ; total contributions reported, \$34,745.68 ; value of church property reported, \$304,740 ; insurance on same, \$53,732.

**NORTH CAROLINA.**—Clergymen belonging to the Diocese—Bishop, 1 ; priests, 44 ; deacons, 7 ; total, 52 ; Clergymen ordained—Priests, 2 ; deacons, 1 ; total, 3 ; candidates for Priest's Orders, 5 ; for Deacon's Orders, 5 ; postulants, 3 ; families reported from 82 parishes and missions, 1,879 ; individuals reported from 77 parishes and missions, 8,110 ; Baptisms reported from 73 parishes and missions—adults, 117 ; infants, 396 ; not defined, 11 ; total, 524 ; Confirmations, as reported by the Bishop, 188 ; communicants, as reported from 90 parishes and missions, 3,985 ; Marriages, as reported from 40 parishes and missions, 83 ; burials, as reported from 56 parishes and missions, 208 ; Sunday Schools, reported from 58 parishes and missions, teachers, 325 ; scholars, 2,741 ; total contributions, reported from 8 parishes and missions, \$39,910.34 ; total value of church property, reported from 76 parishes and missions, \$291,619.

**SOUTHERN OHIO.**—Bishop, 1 ; Assistant Bishop, 1 ; clergy—priests, 37 ; deacons, 4 ; total, 41 ; postulants, 5 ; candidates for Holy Orders, 5 ; lay readers, 15 ; organised parishes, 48 ; organised missions, 14 ; unorganised missions, 2 ; churches consecrated, 1 ; Baptisms—infants, 476 ; adults, 158 ; total, 634 ; Confirmations, report of churches, 517 ; ecclesiastical authority, 457 ; communicants, present number, 6,969 ; non-reporting, as per last report, 253 ; total, 7,222 ; Marriages, 188 ; burials, 348 ; teachers, 619 ; scholars, 5,248 ; parish schools, 2 ; teachers, 18 ; scholars, 301 ; families, 3,419 ; individuals, 7,940 ; church buildings, 51 ; chapels, 13 ; parsonages, 12 ; cemeteries, 5 ; glebes, 1 ; parish houses, 4 ; value of real estate and other property, \$900,062 ; total contributions, \$168,171.60.

**RHODE ISLAND.**—Clergy, including the Bishop, 51 ; candidates for Orders, 9 ; parishes, 48 ; missions, 3 ; churches and chapels, 51 ; Baptisms, 1,060 ; Confirmations, 566 ; communicants, 9,102 ; Sunday School scholars, 7,672 ; contributions, \$215,856.75.

**VERMONT.**—Clergy, 38 ; candidates for Orders, 6 ; parishes and missions, 54 ; Baptisms, 322 ; Confirmations, 221 ; communicants, 3,978 ; Sunday School scholars, 2,034 ; value of church property, \$343,400 ; value of rectories, \$68,700 ; offerings and income, \$42,685.73.

**DURING** Bishop Peterkin's Episcopate in West Virginia, the 1,100 communicants have increased to 2,800 ; 875 Sunday School scholars to 2,800, the 19 churches and chapels to 52, and 10 rectors to 20.

## DIOCESE OF NIAGARA, CANADA.

ACCORDING to the Synod Report just to hand, the total Church population of this Diocese numbers 27,764, of whom 6,912 are communicants—nearly *one-fourth* of the whole. Nine hundred were confirmed during the year ending March 31 last. There were 7,821 scholars in the Sunday Schools, and 770 teachers. The sum totals of collections for Diocesan and extra-Diocesan objects amounted to \$8,710.74.

The Diocese is divided into five Rural Deaneries, viz; Hamilton and Dundas; Lincoln and Welland; North Wentworth and Halton; South Wellington, Haldimand and Wellington.

THE Archbishop of Canterbury presided at the seventy-eighth annual meeting of the National Society. In the annual report the Committee refer to the memorial forwarded to Sir W. Hart Dyke in reference to the new code, and mention that nearly £600,000 is annually subscribed for school maintenance, in addition to more than a quarter of a million annually raised for building and enlargements, training of teachers, etc. It is mentioned that Church schools now accommodate 2,597,396 children, and that the average daily attendance is 1,664,076; also that Church people have subscribed nearly £33,000,000 for educational work since the Society was founded. The Committee report a deficiency of £700 during the year in the Society's income from voluntary sources. In the course of his opening remarks, the Archbishop said that: "Religious education was the birthright of every Englishmen who would accept it, and the National Society was the Church's right hand for that work." The Earl of Carnarvon proposed the following resolution, which was unanimously carried:

*Resolved*, That, in accepting the report, this meeting desires to record its conviction that exertions are more than ever required to retain in its utmost integrity the religious teaching of our elementary schools."

The above figures prove that the Church is educating in her voluntary schools to-day *nearly half the children of the nation*.

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*Ecclesiastical Courts.*

## THE PROSECUTION OF THE BISHOP OF LINCOLN.

## JUDGMENT AS TO THE ARTICLES.

AN important stage in the proceedings of Read *vs.* the Bishop of Lincoln was begun in the Library of Lambeth Palace, on Tuesday, July 16. The scene presented on the opening of the Court was very different from its appearance on the last occasion, when the Primate read his now famous judgment as to his jurisdiction, and, indeed, resembled the dullest days occupied by the arguments of counsel on that particular question. The attendance of the general public was small, and save for the Dean of Windsor—who again watched the proceedings attentively—the

Vicar of Lambeth, and the Rev. T. Outram Marshall, there were few clergy present. The gentleman most interested in the sitting of the court seem to have been an artist, who busily occupied himself with a picture of the scene presented in the Palace Library, which, no doubt, when completed, will be a valuable record of an historical occasion. The artist has sketched the moment when the Bishop of Lincoln, on the first day's sitting of the Court, handed in his protest to the Archbishop's jurisdiction, and all the well-known faces of those engaged in the case are depicted on the canvas.

On the entrance of the procession of the Archbishop with his assessors, a new face was noticed among the latter. This was the Bishop of Hereford, who takes the place of the Bishop of Winchester, retired, owing to ill-health. There were several absentees from the Court on its opening, the Bishop of Salisbury arriving a few minutes behind the others, and at counsel's table Sir Horace Davey did not arrive until almost the end of Sir Walter Phillimore's speech, while Mr. Jeune was absent throughout the entire sitting.

On the opening of the Court, Sir Walter Phillimore read a declaration of the Bishop of Lincoln.

MY LORD ARCHBISHOP :—I appear, by my counsel, in obedience to your Grace's judgment delivered on May 12 in which your Grace has overruled the protest which I felt it my duty to raise with regard to your Grace's jurisdiction over myself as a Suffragan of the Province of Canterbury. While, however, in the interests of peace, and having regard to the difficulties which at this moment encumber the fuller and freer Synodical action of the Church, I feel it to be my duty to abstain from questioning the judgment of your Grace, as my Metropolitan, by an application to the civil court for a prohibition, I desire to express my regret that it has been found necessary to adopt the mode of procedure which, notwithstanding the evidence on which your Grace's judgment is based, is, in my humble opinion, less obviously in accordance with the principles and methods of the Primitive Church, and which later history would seem to teach us might be so used as to infringe on the proper liberties of the Episcopate. Moreover, I cannot but consider that the alternative method of procedure in your Grace's Court —namely, the trial of a Bishop by the Vicar-General as sole judge—would be a grave disturbance of ecclesiastical principles. So grave do I consider these dangers to be that, while I submit with full loyalty and devotion to your Grace as my Metropolitan, I am constrained to add that I think it is my duty to reserve such rights as by the laws of the Church may belong to me in common with other Suffragans.

No comment was made by the Court upon this document. Dr. Tristram then asked leave to amend the articles by correcting certain clerical errors, and by adding that the defendant performed the acts complained of as Bishop "or minister," and stated his argument in support of this application at some length; but Sir Walter Phillimore, in opposing the application, was producing precedents against such an alteration, when the Archbishop stopped him, consulted the assessors, and ruled that the latter amendment could not be made.

Then Sir Walter opened the case on behalf of the Bishop of Lincoln against the admission of the articles at all, on the ground

that the acts charged against the Bishop, even if they were illegal in a priest do not constitute an offence in a Bishop, who is not bound in ritual matters by any Parliamentary or Church authority, but has a wide discretion, the rubrics of the *Prayer Book* being merely for his guidance, and not in any way binding upon him.

Sir Walter addressed the Court for over two hours, and during the time the Bishops were busily occupied taking notes; at times it seemed almost as if he were dictating to them, so slowly and deliberately did he speak. Sir Horace Davey was much shorter in his reply. He submitted that upon the words of the statute they clearly bound every minister of the Church of England, including the three orders of the clergy—Bishops, Priests, and Deacons—and his answer was that wherever the Bishop was a minister or a celebrant of the Holy Communion, or took part in any service which was prescribed by the *Prayer Book*, he as much as any other minister was bound by the directions in the *Prayer Book*.

On Wednesday, when the attendance of the general public was again very sparse, Sir Horace Davey continued to address the Court, in spite of the fact that he had intimated the evening before that he had finished. Dr. Tristram followed on the same side, and then Sir Walter Phillimore replied at some length

At the request of one or two of the assessors, the Court retired to consider its decision. Their lordships were absent for an hour and three-quarters, and when the Court reassembled the Bishop of London was absent. His absence was not, however, due to any disagreement with his colleagues, but in order to keep another appointment. His Grace read a few words from a sheet of note-paper to the effect that he overruled the Bishop of Lincoln's objection and admitted the articles. He added, however, that the Bishop of Salisbury dissented.

The questions of the Archbishop's jurisdiction and the admission of the articles having been disposed of, the hearing of the case upon its merits will now be proceeded with, but probably not much before November.

### Churches Consecrated.

- July 2. *Farnham Church*, Virginia, by Bishop Whittle.
- July 2. *Church of the Messiah*, Wood's Holl, Mass., by Bishop Paddock.
- July 7. *S. Mark's Church*, Malone, Albany, by Bishop Doane.
- July 7. *Grace Church*, Weldon, N. C., by Bishop Lyman.
- July 9. *S. Andrew's Church*, Caledonia, Western New York, by Bishop Coxe.
- August 4. *Trinity Church*, Bergen Point, Newark, by Bishop Starkey.
- August 18. *Trinity Church*, Asheville, N. C., by Bishop Lyman.
- August 29. *Grace Church*, Oxford, Easton, by Bishop Adams.
- September 19. *All Saints' Church*, Brookland, Central Pennsylvania, by Bishop Rulison.
- September 19. *Holy Innocents' Chapel*, Claiborne, Easton, Md., by Bishop Adams.
- September 26. *Calvary Church*, Conshohocken, Pa., by Bishop Whitaker.

## Ordinations.

### DEACONS.

Name.	Bishop.	Time.	Church and Place.
Hoffman, Chas. L.,	Lyman,	July 21,	Grace, Morgantown, N. C.
Martin, E. H.,	Coxe,	July 8,	S. Peter's, Danville, N. Y.
Shields, A. B.,	Paddock,	July 2,	Church of the Messiah, Wood's Holl, Mass.

### PRIESTS.

Dimmock, Sampson,	Whitehead,	July 6,	S. Michael's, Wayne Pa.
Kinsolving, L. L.,	Whittle,	August 4,	Grace, Richmond, Va.
McCleary, J. A.,	Coxe,	Sept. 20,	S. Peter's, E. Bloomfield, N. Y.
Moir, David,	Coxe,	Sept. 20,	S. Peter's, E. Bloomfield, N. Y.
Morris, James W.,	Whittle,	August, 4,	Grace, Richmond, Va.
Rowdon, E. M. C.,	Pierce,	Sept. 21,	Trinity Cathedral, Little Rock, Ark.
Skinner, James A.,	Coxe,	Sept. 21,	Rochester, N. Y.
Whaling, J. B.,	Pierce,	Sept. 21,	Trinity Cathedral, Little Rock, Ark.

## Episcopal Elections and Consecrations.

THE Archbishop of Canterbury has selected the Rev. Charles John Corfe, M.A., Chaplain of Her Majesty's Dockyard, Portsmouth, as Bishop for Corea, and has applied to the Admiralty to allow Mr. Corfe to relinquish his present position in her Majesty's service. The Bishopric is at present without endowment, but the Bishop will have the use of certain funds which have been provided by the Society for the Propagation of the Gospel. The Bishop-designate graduated at All Souls', Oxford, in 1865, and was ordained in the following year. He was Assistant Master in S. Michael's College, Tenbury, from 1865 till 1867, when he became a Chaplain in the Royal Navy, and has held the position of Chaplain to the Bishop of North China.

## Necrology.

- July 7. THOMAS TRUXTON HENDERSON, Priest, Fairfield, Ia.
- July 10. ELKANAH F. REMINGTON, Priest, Orange, N. J.
- July 17. FREDERIC GARDINER, D.D., Priest, Middletown, Conn.
- August 4. GEORGE ZABRISKIE GRAY, D.D., Priest, Sharon Springs, N. Y.
- August 13. J. K. LOMBARD, Priest, Darien, Conn.
- August 14. BENJ. ROWLEY GIFFORD, Priest.
- August 19. HENRY WALL, S.T.D., Priest, Chestertown, Md.
- August 30. CHARLES WINGATE, Priest, Haverhill, Mass.
- August 30. JOHN HENRY HOBART, D.D., Priest, Fishkill-on-Hudson, N. Y.
- Sept. 2. LORENZO BENNETT, D.D., Priest, Guilford, Conn.
- Sept. 17. JAMES ABERCROMBIE, D.D., Priest, Martinez, Cal.
- August 30. THOMAS CORLETT, Priest, Cleveland, O.
- Sept. 27. HENRY O. LACEY, Priest, Brooklyn, N. Y.
- Sept. 27. RICHARD TEMPLEMAN BROWN, Priest, Silver Spring, Md.
- Sept. 29. WILLIAM STAUNTON, D.D., Priest, New York City.

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The following article respecting this Company was published in the *United States Review* for September:

### SOUND, LIBERAL AND SUCCESSFUL.



**The Fidelity and Casualty Company, of New York,** now so well known all over the country, commenced business May 1st, 1876. With a broad and liberal charter, a substantial capital, and a board of directors composed of representative business men of New York, the company at once went vigorously to work in the development of its special features. These are Guarantee or Fidelity insurance, insurance against Accidents to persons, Steam Boiler insurance, and insurance against breakage of Plate Glass; and it is a matter worthy of note that in all these branches the company has attained pronounced success.

**The Fidelity** feature, though comparatively new in the American insurance world, has long had high standing and extensive support in Europe. The Fidelity Company was the first United States organization to take up the system, and the same reasons which have made this insurance popular abroad have given it a stable hold here. Briefly, the purpose of the plan is to afford by corporate security and management all, and more than all, the facilities and guarantees existing in private suretyship. In a word, it provides security by organized business methods for the faithful performance of duties by persons holding positions of trust and responsibility. The embarrassments and dissatisfactions arising out of the old system of private guarantees are well understood. Men of means often become private bondsmen with much reluctance, and not infrequently at their ultimate personal cost, while on the other hand men of undoubted character and ability have been compelled to forego the acceptance of valuable positions because of their inability to obtain the required security. The Fidelity insurance system has changed all this. It does as a business matter, with perfect simplicity and absolute security, what private persons have heretofore done as a matter of favor. Its

## • THE FIDELITY AND CASUALTY COMPANY •

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advantages, therefore, are strikingly apparent, and because of these it has naturally met with widespread success in this country. As indicating the measure of its popularity it may be stated that the Fidelity Company has on file the records of more than fifty thousand persons who have applied for its bonds, and these necessarily cover, of course, business relations with many of the largest corporations in the land. The system of Fidelity insurance has come to stay and to grow. It plays an important part in the business world and has become almost indispensable. It is, indeed, held in such high esteem that nearly all of the great States of the country have, by special acts of their respective legislatures, provided for the acceptance of Fidelity guarantees in lieu of personal securities on the official bonds required by law.

One of the most important transactions of the Fidelity and Casualty Company's business is that relating to **Accident insurance**. In this department, as in all others, the company has long held a leading rank among the organizations of its class. The liability to personal accident, existing in manifold forms, is readily understood, and it is interesting to note the large business that is done in providing indemnity against it. Over three millions of dollars were paid in accident losses last year in the United States, and it is perhaps startling to realize that about one in eight of all policies issued eventually become claims. The Fidelity and Casualty Company's policies provide against accidents of every description at a merely nominal cost, and the policies are issued at a moment's notice, without medical examination and without liability for premium assessments. In case of death they secure the payment of the full amount named therein, and when disablement from injury arises a fixed weekly indemnity is paid.

The insurance of **Employers against their Legal Liability** in cases of accident to their employes, falls within the class of Accident insurance. The Fidelity and Casualty Company transacts this branch, and also the insurance of landlords, as against their legal liability for accidents to any person, as, for instance, in elevators.

In the **Employer's Liability, Elevator and Steam Boiler** branches, the company undertakes to make inspections of the shops, plants and boilers, respectively, covered by its insurance, with a view to lessen its risk and to guarantee the safety of all concerned to the

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fullest extent possible. For this purpose a corps of about twenty experts is employed skilled in their respective duties. It is not without reason that the company claims that the inspection service rendered is worth the full amount of the premiums charged for the inspection and insurance, and that the public at large who pay no premiums in the given cases, but are liable to accidents from defective plants, notably in the case of elevators, are large gainers by its inspection system.

The system of **Plate Glass insurance** is also a very important factor in the company's business. Until about the year 1874 plate glass insurance was but little known in this country, but since that date it has become eminently popular in all directions. Three companies, of which the Fidelity and Casualty is one, had in force at the close of the year 1888 over three millions of dollars of insurance in that line, and the same three companies during that year paid for breakages nearly \$240,000!

The **Fidelity and Casualty Company** is recommended to the public because of its financial strength and the integrity and liberality of its management. Its assets now aggregate about \$1,000,000, and it has paid losses amounting to more than \$1,500,000. This year its premium writings will reach, probably, nearly if not quite \$1,200,000. Its several branches of business are so classified as to details and direction as to possess all the essential features of separate enterprises, and yet by their interrelation in the one organization their normal individual strength, respectively, is enhanced by their mutual association. The scheme of the Fidelity and Casualty Company is broad, bold and comprehensive, and withal, it is likewise most practicable and secure. The success achieved by the company demonstrates its present worth and popularity, and its fast-increasing growth bespeaks the yet more brilliant success which the future has for it in store.—*United States Review*.

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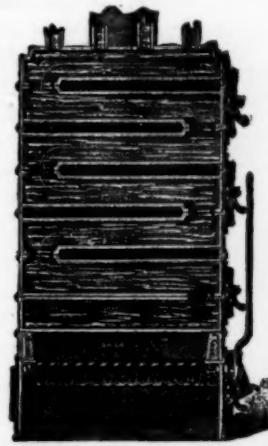
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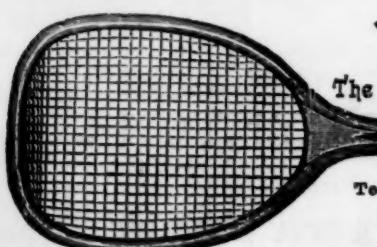
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Is Absolutely Pure,  
and It Is Soluble.

To increase the solubility of the powdered cocoa, various expedients are employed, most of them being based upon the action of some alkali, potash, soda or even ammonia. Cocoa which has been prepared by one of these chemical processes, can usually be recognized at once by the distinct alkaline reaction of the infusion in water.

### W. Baker & Co.'s Breakfast Cocoa

is manufactured from the first stage to the last by perfect mechanical processes, no chemical being used in its preparation. By one of the most ingenious of these mechanical processes the greatest degree of fineness is secured without the sacrifice of the attractive and beautiful red color which is characteristic of all absolutely pure and natural cocoa.

W. Baker & Co., Dorchester, Mass.

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